

# The Living Church

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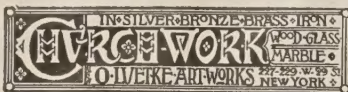
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## THE DOORS BEING SHUT.

FOR THE FIRST SUNDAY AFTER EASTER.

"Stone walls do not a prison make,  
Nor iron bars a cage."

WHEN our Blessed Lord walked this earth, He willed to be  
under the limitations imposed by material things. In  
going to Bethany to raise Lazarus, He traversed the whole dis-  
tance, obeying the laws of time and space. After His Resur-  
rection, however, all these barriers were simply non-existent.  
"Then came Jesus, the doors being shut."

In that little upper room the few faithful disciples had  
gathered with the doors both closed and fastened. There they  
felt secure, for doubtless they would have opened to no one  
without the password agreed upon. Hence it is not strange  
that they were surprised when their Risen Lord appeared the  
first time, or that the doubting St. Thomas was amazed when  
He came the second time.

Since then Christians have found that no material barriers  
can shut them away from their Saviour. Saints, languishing  
in dark, gloomy prisons, have felt His Presence, making the  
darkness to be light. No imprisonment, no isolation that the  
world can now impose upon Christ's followers, can cut them  
off from Him.

Madame Guyon, during the long years of her imprison-  
ment in the castle of Vincennes, said that she had naught to  
do but to sing to Him whom most she loved to please. While  
there, living in the Presence of her Lord, who heeded not the  
stone walls that shut her in, she wrote sweet hymns that have  
thrilled the hearts of many since her day. A stanza from one  
of her songs is this:

"A little bird I am,  
Shut in from fields and air;  
And in my cage I sit and sing  
To Him who placed me there;  
Well pleased a prisoner to be,  
Because, my God, it pleaseth Thee."

When the hero of the only great religious novel of our  
day was imprisoned, he saved himself from mental failure by  
his realizing sense of the Presence of Christ, and by the con-  
stant repeating of His Name. Not only is this Risen Christ  
present with us upon the altars, but He walks unseen by the  
side of His faithful servants; seeing their trials, comforting  
them in their sorrows, and forgiving them when they are  
penitent.

There is but one thing that can bar Him out of our hearts,  
and that is sin; and perhaps the most effectual barrier to His  
presence is the sin of doubt—of unbelief. Had St. Thomas  
believed in Him with all his heart, and loved Him, to him  
might have come the joy which came to Mary Magdalene.  
Faith and love are inseparable, for there can be no real love  
without faith; nor any abiding faith that is not full of love.  
The frailty of the weak, human flesh cannot grieve the living  
Heart of our Lord as does the sin of unbelief or doubt. That  
closes the door of the soul and fastens it with bolts and bars,  
which even He Himself cannot undo. But outside He waits  
and knocks, but never can He enter until the sinner slips the  
bolts and bids Him welcome. "Behold I stand at the door and  
knock; if any man hear My Voice and open the door, I will  
come in to him, and will sup with him, and he with Me." In  
this cold, doubting, mistrustful age, myriads hearts have, of  
their own volition, shut the door against Him, and to-day He  
stands without knocking.

"Yes, the pierced Hand still knocketh,  
And beneath the crowned Hair  
Beam the patient Eyes so tender,  
Of thy Saviour, waiting there."

C. F. L.



## ANGLO-SWEDISH ECCLESIASTICAL RELATIONS.

WITH the chapter in this issue is concluded one of the most remarkable series of papers which have been laid before American Churchmen in recent years. We refer, of course, to the series on The Church of Sweden and the Anglican Communion, written by the Bishop of Marquette. In those papers Bishop Williams has cleared up many phases of a subject which has been exceedingly vague in the minds of Anglican Churchmen generally. Few of us have had more than a very superficial knowledge of Swedish history and of Swedish ecclesiastical conditions; still fewer, a knowledge of the Swedish language. By his studies extending over a considerable term of years, the Bishop of Marquette has largely mastered all three of these branches of learning, and his papers have enabled the rest of us to supplement very materially the vague information which we had before.

At the outset a word of caution should be given. The examination of the orders of the Swedish Church is not being made by the American Church but by the Lambeth Conference. Pending the conclusion of that examination it would be highly discourteous for this American Church to take action in General Convention *pro* or *con*. The verdict of the Lambeth Conference, should one be definitely pronounced, would commit the Anglican Churches in an academic manner, but not immediately in a practical manner. The several national Churches would continue to define their respective policies with respect to the treatment of ministers in Swedish orders, applying the Lambeth verdict to their conditions or not according to their own discretion. Still, the question is one that must be academically determined before it can come within the range of practical policies, and the academic determination, should one be reached, is a matter of large importance. The Lambeth Conference is, by all odds, the body best fitted to gather the evidence and pronounce upon it.

In the meantime it is proper that the judgment of the Church should gradually deal with the subject. We cannot immediately settle it, but as reasonable men, we cannot refuse to weigh very carefully the evidence which the Bishop of Marquette has so laboriously gathered and so concisely expressed.

THE FIRST QUESTION that suggests itself to us is, How do Swedes themselves interpret their formularies? Do they understand that they have maintained inviolate the continuity of the same Church which was planted in their land by missionaries in the ninth century? Is the episcopate that is maintained in Sweden to-day the equivalent of the episcopate which was introduced by Ansgarius? Is the Church of Sweden a Catholic Church, one with the other Catholic Churches of Christendom, even though out of communion with them?

One cares more for the Swedish view of these questions than for any Anglican view of them. It is well nigh impossible to say precisely where the line should be drawn between a valid and an invalid form in the conferring of orders. An ordinal might differ materially from every other known ordinal in Christian history and yet confer entirely valid orders. The Papal fiasco is lesson enough to any Church or to any scholars to beware how they pronounce any given form to be invalid. But among the considerable variety of known forms there is none that even approaches the Swedish use. Some of the peculiarities of the latter are the following:

The Swedish ordinal alone is not interpolated into the order of the Holy Communion.

Here alone is the Lord's Prayer the only form uttered at the Laying on of Hands.

Here alone does the knotty question arise as to the conferring of the Royal Commission as, apparently, an essential part of the function.

Let us compare the defining clauses uttered by the Archbishop immediately before the Laying on of Hands in the ordinals of 1686 and 1809 respectively, remembering that the purpose of the function is evidently here set forth:

1686

"By the authority which is entrusted to me, on God's behalf, by His Church for this purpose, I commit to thee the Bishop's office," etc.

1809

"I, according to the authority committed to me, on God's behalf, by His Church for this purpose, deliver herewith to thee the Royal Commission and also the Bishop's office in N.N. Diocese," etc.

Clearly the language of 1686 is weakened in the declaration—we do not presume to identify it with the technical form

—of 1809. In the later Ordinal of 1881 the reference to the Royal Commission is omitted, but the limitation, "I commit to thee herewith the Bishop's office in N. N. Diocese" is continued. Certainly the language does not suggest advancement to an order, but rather promotion to an office in a single diocese. Moreover, in both 1809 and 1881 the compromising term *inställa* is used to describe the service, thereby differing from the earlier language, *vigning*.

When we examine the priestly ordinal we meet with even greater anomalies. The Bishop of Marquette argues that the terms *prestaembet* (priesthood) and *predikoembet* (preaching office) are used interchangeably. Even so, are they not used with different values? And is the "preaching office" viewed as truly a priestly office, or, perhaps, is not the "priesthood" viewed as only a preaching office? If the terms are actually used as synonyms, what value is to be imputed to them? Would, for instance, a Swede refer to the Roman priesthood as *predikoembet*?

At any rate, a like weakening of the language in the revision of 1809 as compared with that of 1571 is evident here, as in the consecration of Bishops. The priestly term is dropped. The "preaching" term alone is used. Where, by the earlier ordinal, the Bishop had ordained the candidate to *prestaembet*, in 1809 he substitutes *predikoembet*. In 1881 a reference to ministering the sacraments is introduced, and in 1894 the earlier word *prestaembet* is restored. It is very difficult to feel that the ordinal of 1809 could have been intended as a form for ordaining priests in the historic sense. The Bishop of Marquette is right in saying, "The Swedes have a right to interpret their own language." We are now simply chronicling unusual features in the Swedish ordinals with a view toward discovering what is the Swedish interpretation of those features, and why they were introduced.

When we inquire as to the diaconate, we find it lost. We examine the rite of confirmation and we find it conferred by priests (if they are priests) and so defined as to make it very difficult indeed to recognize it as a Catholic rite.

We examine the creeds, and we find the "holy Christian Church" for a long time in place of the "holy Catholic Church." Bishop Williams says he has seen the former rendering also in Bishop Herzog's Old Catholic liturgy, but it does not so appear in the translation published as an appendix to the Journal of General Convention of 1880, and we think the Bishop is here mistaken. We examine the officially authorized commentaries on the Swedish formularies and we find them holding that episcopacy is not necessary to the perpetuation of the Church. We examine current practice, and we find Swedish-Americans passing as a matter of course into the Augustana Synod, which entirely rejects episcopacy; while American-ordained Swedes, without the intermediary of a Bishop, though now refused benefices in Sweden through the instrumentality of a Swedish equivalent to the (English) Colonial clergy act, are treated as of a ministerial character similar to those of Swedish episcopal ordination at home. It is not made clear by the Bishop, but we have been told that it is not unusual for American-ordained (Lutheran) ministers to become curates or to officiate occasionally in Sweden, although not eligible to benefices.

In view of all this, can we recognize in the Church of Sweden a national localization of the Catholic Church? The one weighty piece of evidence that alone might be sufficient to offset the cumulative force of these irregularities, would be a strong consciousness, expressed in Swedish formularies or, at least, in a consensus of Swedish opinion, that their Church is, in essential particulars, one with the Catholic Church in other lands and in earlier centuries; one, in a sense in which the Catholic Churches and the non-episcopal Lutheran Church of Germany and America cannot possibly be considered as one. How do the Swedes interpret their own position?

Bishop Williams has recently introduced to us a translation of a "sermon preached at Upsala Cathedral by Professor W. Rudin, Ph.D., D.D., on the occasion of the visit of the Anglican Church Commission." Of the preacher Bishop Williams says:

"Professor Rudin, now seventy-six years of age, has retired from active work in the University, but as he has devoted his life to the training of clergymen and missionaries, he is looked upon by all men in Sweden with the greatest reverence and admiration. He may truly be called the father of the younger clergy."

When, therefore, one thinks of the personality of the preacher, of the place, and of the momentous occasion upon which the sermon was preached, it is inevitable that one should



scan the latter very thoroughly to discover what is the Swedish view with reference to the relations of the two Churches whose representatives were officially brought together for the discussion of their future possible inter-communion. What is the common ground which the two Churches occupy? Is it that alike they are national representatives of the historic Catholic Church, and thus entitled to view each other as sisters? Professor Rudin answers:

"Now, to-day, a brotherly hand is stretched out between two of the great communions of Christendom, the Church of Sweden and of England. Both are Protestant Churches which share with one another the great Protestant principles: that the Holy Scriptures constitute the highest authority in all things concerning our redemption, and that salvation can be had only by grace through faith."

But the Professor discovers "other common bonds of unity," and enumerates the fact that "both are national Churches."

"And to this there is added another point of unity. Both have a ministry, an episcopal and priestly office, which has preserved even the outward continuity of the early Church. Both communions ordain—at least in principle—their respective ministers, bishops and priests, through the laying on of hands, man upon man, generation after generation, and this in an unbroken chain from the days of the Apostles. Within the Anglican Communion this unbroken continuity, commonly called the Apostolical Succession of the ministry, is a fundamental principle, which is considered indispensable to the life and work of the Church. The Swedish Church considers herself *de facto* to possess this unbroken chain in her ministry. But with Lutheran liberty she regards this only as a good external order which ought to be retained, but which is not essential to the life of the Church. The Church of Sweden regards these things to be just what she generally considers all other outward things to be. The Lutheran Church lays the main stress on unity in true doctrine and in the proclamation of truth. Thus, both Churches named have preserved the so-called Apostolical Succession."

We submit that in both these paragraphs the Professor is eminently disappointing. Nowhere does he allude to a common Catholicity. The common ground of the two Churches is that both are "Protestant Churches." The "so-called Apostolical Succession" maintained by the Swedish Church is described by her leading theologian only as a "*de facto*" succession, "not essential to the life of the Church." And twice describing his Church as "Lutheran," it seems impossible to understand Dr. Rudin's view of his own Church to be one that identifies it in essence with the old-time Catholic Churches rather than with those modern bodies that use the name of Luther as being their founder. No doubt Bishop Williams may be right in saying that Lutheranism may stand for different things in Germany and in Sweden; but some evidence would be necessary to show that the name does not involve in the one land that which it involves in the other. And how can a national Catholic Church describe itself by the name of a man who rejected the authority of the Catholic Church?

Perhaps there is something to be said for the doctrine that it is the fact and not the theory of orders that counts. But the trouble is to establish the fact, when the theory is thrown to the winds. Surely Holy Orders cannot be treated as a charm, such as may accidentally, by a chance combination of correct words, have been effective all these centuries without an intention to produce that effect. Catholic Bishops and Catholic priests can only be created where (a) there is a corporate intent to create them, and where (b) that intent is carried out in such wise as easily to be distinguished in conferring both the matter and the form in ordination. One may lay aside very many of the technical questions as to how great variation from type there may be in any given ordinal, until these fundamental questions first be solved. It would seem to us that the Bishop of Marquette has discussed the wrong question first.

Has the Swedish Church corporately intended during all these years to "continue" the Catholic episcopate and the Catholic priesthood in the Catholic Church? This must be answered in the affirmative before it can be timely to inquire whether, in fact, she has succeeded in carrying her purpose into effect. And Professor Rudin's view of his own Church would seem to answer the first question in the negative. If it be thus answered, there is very little profit in examining the second question.

Whether so or not, we do not see how the Anglican communion, or any of its parts, can assume to determine authoritatively the novel questions which are involved in the case of the Swedish Church. It is obvious that Swedish history has thrust the Swedish Church into an isolated position differing radically from that of any other national Church in history.

Until Swedish ecclesiastics shall themselves see the necessity for clearing their Church from obvious anomalies, we see no opportunity for assuming that which they seem not now to assume for themselves. It is hopeful that the Swedish Church has established a commission to discuss common ground with the Anglican commission.

Yet we do not regret that the investigation is being made. Facts must be gathered before they can be interpreted, and the Bishop of Marquette is very modest in saying that it has been his purpose rather to collect evidence than to deduce conclusions. A Catholic consciousness may sometime arise within the Swedish Church, and the question be asked and answered by those whom it most closely concerns. We can hardly believe, under the circumstances, that the Lambeth commission will deem it proper to press for an actual determination, yes or no, of the question whether free inter-communion should be arranged between the Anglican Communion and the Swedish Church. The principles laid down by the Bishops in 1909 with reference to Anglican relations with Moravians may be extended to apply to Anglo-Swedish relations as well. The cumulative force of difficulties, none of which, standing alone, in an avowedly Catholic ordinal, might be fatal in itself, cannot be explained away without the production of greater counter-evidence than we have yet seen.

We fear our view will be disappointing to some whose judgment we value deeply, but our view is of value only if it be a view that is well taken from the evidence submitted. The worst that could come from a failure to publish a formal determination of the question, by the Lambeth Conference, would be that present conditions would be continued indefinitely. According to those conditions, Swedes maintain their own ecclesiastical affairs, and Anglicans theirs. No one proposes to invade Sweden with a proselytizing movement, and we can easily show cause for declining to receive *as priests*—for the question of Bishops cannot arise—any Swedish minister in America who might apply to us. But if Swedish orders should be recognized where it was not clear to the whole Church that they ought to be recognized, the storm that would shake the Anglican Communion would be such as no one could possibly be willing to bring about, however convinced, in his own mind, he might be as to their validity.

Once more we express thanks to the Bishop of Marquette for his scholarly papers; a decided acquisition to the literature upon the subject, and one for which American Churchmen must feel proud, since it comes from one of our own Bishops.

### AN ALLEGED VIOLATION OF CANON NINETEEN.

IN the news columns of this issue will be found an item stating that a New Jersey presbyter, the Rev. Charles L. Cooder, D.D., rector of St. Paul's Church, Rahway, has permitted a Methodist minister, clad in the choir vestments of the Church, to preach the sermon from the pulpit, at the regular service of Palm Sunday morning.

So far as we can discover, our authority for the statement is unimpeachable; but yet, recognizing how frequently human evidence has been shown to be mistaken, we shall write of the incident in hypothetical language only, being not only ready but anxious to publish any denial or explanation that may be made. Obviously, however, the place and the man make it impossible to treat of the alleged occurrence as being due to mere carelessness or ignorance of its canonical bearing. Either the incident did not occur at all, or it was a direct defiance of the law of the Church.

If further investigation shall prove this report to be well-founded, we submit that the Rev. Charles L. Cooder, D.D., priest of the diocese of New Jersey, has rendered himself liable to trial under Canon 23, § I. (d) of the general Digest, for this alleged "Violation of the Constitution or Canons of the General Convention."

We submit as the basis of such conditional charge, the plain language of Canon 19, which requires that—

"No Minister in charge of any Congregation of this Church . . . shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church," etc.

We submit that no Methodist minister can produce such evidence.

If it be maintained that a license had been given by the Bishop of the diocese to such minister under the subsequent



proviso of Canon 19 permitting a license to be given by the Bishop "to Christian men, who are not Ministers of this Church, to make addresses in the Church, on special occasions"—we have no information as to whether such license was, in fact, given—we submit that it would not exonerate this rector from the hypothetical charge we have formulated, for these reasons:

To preach a sermon does not legitimately come within the authority conferred by a special license to deliver an address.

The morning service of Palm Sunday does not constitute a "special occasion."

We therefore submit that it is the duty of the ecclesiastical authorities of the diocese of New Jersey to investigate the facts in this case thoroughly, and, if they be as stated, to bring action in the diocesan court against the said presbyter for the alleged violation of the canon specified, and of his ordination vow whereby he promised to "minister . . . the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same."

We submit further that the time for discussion of the meaning of this canon is past. Authority after authority has been cited to show that the recent proviso added to Canon 19 does not authorize a Bishop to license an outside minister to preach a sermon in one of our churches; much less, to do so at a regular Sunday morning service. The record shows that at every stage of the prolonged legislation in General Convention, from the introduction of the original Brady amendment, a distinction was made between sermons and addresses. The conditional legalization of the latter according to the terms of the Gailor amendment which was finally enacted, deliberately excluded the former. If, now, the Church remains passive when, if this report be true, a direct violation of the canonical limitation has been inflicted, a grievous wrong to the Church will have been done, and her discipline will be contemptuously trampled upon.

The charge that we make against the said Rev. Charles L. Cooder, D.D., is hypothetical only. We ask that it be thoroughly investigated by authority in the diocese of New Jersey, and that, if it be established, he be proceeded against as provided in the canons.

Should such action be taken, it would be with no desire that the defendant should be penalized or even embarrassed in his work. If it shall appear that he claims authority under the terms of any canon whatever, or in any other wise, to permit a Methodist minister to preach in his church, his claim should be carefully considered and judicially determined. Unless it shall appear that there are serious facts not now in evidence, we are confident that no one will ask for more than a nominal censure, in the event of conviction. A trial would have for its motive two purposes: first, the determination of a canonical question, if there be a question, and its review by the court of review; second, the reminder to the clergy that they are bound to obey the canons and that they take liberties with any of them at their peril. We believe a trial in which Christian gentlemen, not to say priests of the Church, would appear on both sides, could be had without disturbance of the peace of the Church or of the spiritual value of the work in any parish. Efforts should be made to have the public understand that such a trial would be an entirely friendly one. We believe that—always assuming the facts to be as reported—the clergyman in question will himself desire to take the initiative in asking that the case be submitted to a canonical tribunal. Whether any new legislation were needed would best appear after a verdict had been rendered.

Let the issue be made clear-cut and distinct.

**A**FTER the pilgrimage made by the members of the last General Convention to the historic ground of Jamestown Island, it was determined, by vote of both Houses, that a memorial should be erected on that island "to commemorate the planting of the Christianity and civilization of English-speaking people in the upbuilding of North America." A committee was appointed to make this purpose effective, and Churchmen have been asked to contribute toward a fund of \$5,000 for the purpose. The amount asked is a very moderate sum to be thus expended, and a beginning has already been made. The Society for the Preservation of Virginia Antiquities has given the land on which Chaplain Hunt first administered the Holy Communion. A bronze relief depicting the scene has also been given, as well as nearly \$600 in cash. It is proposed—in the language of a circular issued on behalf of the committee—"to erect a suitable structure containing the Lord's Table, with

the relief as a reredos, where companies of Churchmen may from time to time be able to celebrate the Holy Communion."

With this beginning the amount necessary ought easily to be raised, and a modest but suitable memorial be erected. Yet the difficulty connected with such an undertaking is that an appeal for so small a sum hardly comes to the individual with sufficient force to draw out contributions. We are hoping that those members of General Convention who were fortunate enough to share in the inspiring pilgrimage will themselves raise the greater part of the fund; but the opportunity is given to the public at large to share in it, and we trust there may be many who will be glad to coöperate. The treasurer of the fund, to whom contributions may be sent, is Dr. Thomas Nelson Page, 1759 R Street, Washington, D. C.

## ANSWERS TO CORRESPONDENTS.

G. I. L.—(1) The Church of Ireland was disestablished in 1871 and a large part of its endowments was confiscated and devoted to other uses, a great deal being swallowed up in cumbrous arrangements for its own distribution. The story is told at length in Fowler's *Church History in Queen Victoria's Reign*.—(2) The Church in Virginia was disestablished as a result of the Revolution, but its property was confirmed to it by supreme court decisions.—(3) We do not understand the question as to recognition of the Declaration of Independence by religious bodies. So far as we know, no religious body in the colonies had any inter-colonial organization or other opportunity to give expression to a corporate opinion prior to that period.

## HYMN OF THE SAINTS.

On Palm Sunday afternoon there were dedicated five clerestory windows at the Church of the Advent, Boston, in memory of Atherton Thayer Brown, given by his son, Thomas Hassall Brown, and representing, respectively, SS. Ignatius, Athanasius, Ambrose, Chrysostom, and Columba. As the windows were censed there was sung the Hymn of the Saints with special verses adapted to each of the saints commemorated in the windows, as printed below. The first and the last two verses are taken from the Hymnal; the intermediate verses were written especially for the purpose by the rector of the parish, the Rev. Dr. William Harman van Allen.

- 1 From all Thy Saints in warfare, for all Thy Saints at rest,  
To Thee, O blessed Jesu, all praises be addressed.  
Thou, Lord, didst win the battle, that they might conquerors be,  
Their crowns of living glory are lit with rays from Thee.

ST. IGNATIUS, THEOPHORUS, Bishop of Antioch in Syria.  
Martyred at Rome, A. D. 107.

- 2 Praise for Thy holy Bishop that bore Thee in his breast,  
Who journeyed in his fetters, a martyr, to the West.  
True wheat of God, they gave him to lions as a prey,  
And now he reigns victorious in everlasting day.

ST. ATHANASIUS, Patriarch of Alexandria.  
A. D. 372.

- 3 Praise for Thy dauntless champion, O Sole-Begotten One,  
Who in Nicea's Council fought for the Eternal Son.  
Grant us, like Athanasius, consuming zeal for Thee,  
To love the Truth Incarnate, and baffle heresy.

ST. AMBROSE, Bishop of Milan.  
A. D. 397.

- 4 We praise Thee, too, for Ambrose, Chief Pastor of Milan,  
Who, strong in holy courage, feared not the face of man.  
He banished from Thy Table a murderer, though crowned,  
And by Thine inspiration made songs of faith resound.

ST. JOHN CHRYSOSTOM, Patriarch of Constantinople.  
A. D. 438.

- 5 We praise Thee for Thy Bishop, Saint John the Mouth-of-Gold,  
Who in Constantinople bore witness true as bold.  
Afair they bore him, exiled by Jezebel's decree,  
Till, lauding Thee for all things, he fell asleep in Thee.

ST. COLUMBA, Abbot of Iona.  
A. D. 597.

- 6 Praise for sweet Saint Columba, Apostle of the North,  
Born in a royal palace, yet gladly going forth  
To preach the joyous Gospel from gray Iona's shore  
And earn a heavenly glory abiding evermore.

- 7 Apostles, Prophets, Martyrs, and all the sacred throng,  
Who wear the spotless raiment, who raise the ceaseless song:  
For these, passed on before us, Saviour, we Thee adore,  
And, walking in Thy footsteps, would serve Thee more and more.
- 8 Then praise we God the Father, and praise we God the Son,  
And God the Holy Spirit, Eternal Three-in-One;  
Till all the ransomed number fall down before the throne,  
And honor, power, and glory ascribe to God alone.

Amen.



## BLUE MONDAY MUSINGS.

WE were talking over the problem of Christian Unity in my study the other night. It is rather a jolly sort of place, with a great many books, and photographs almost as many, from all the countries under the canopy. Some college boys were there one afternoon recently, and when I came back, I found them prowling around, looking at the pictures on the walls and on the mantel. One said, "I tell you what, Rector, we have found out the things you like best."

"Tell me," said I.

"Bishops, Cathedrals, and little girls," he answered.

"No, you got them in the wrong order," I retorted. "Turn them round, and you hit it just right."

Well, the great Bishop of Lincoln smiled down upon us, near to Bishop Nicholson and Bishop Huntington and Bishop Grafton and other illustrious Princes of our Israel; and in that atmosphere it seemed easy enough to dream of a day when all the cruel and unhappy divisions should be done away, and we should all be One, according to our Lord's prayer.

"What about Rome?" some one asked. "Is there any hope that she will ever change her policy? She is definitely committed, so it seems, to a line which makes *reunion* with her quite out of the question, for it would not be reunion at all, but submission."

"But," some one broke in, "the Vatican Council has not finally adjourned. It may reassemble, and if it does, there may be more of the presidency of the Holy Spirit, and less of the machinations of the Jesuits. Who knows?"

Then someone told the story of Dean Stanley, who said: "Of all things I should like best to be Pope."

"What would you do, Mr. Dean?" someone questioned.

"I should call the Cardinals together in St. Peter's, and I should say, 'Am I Pope?' 'Yes, Holy Father,' they would answer. 'Am I infallible?' 'Yes, Holy Father.' 'Then by virtue of my infallibility, I hereby pronounce, define, and decree, *ex cathedra*, that I and all my predecessors are fallible; that our decrees need to be reformed; and I repudiate any feigned supremacy over my brethren.'

"Ah, but you know what would happen, Mr. Dean. One of the Cardinals would cry out, 'The Pope is sick, the Pope is fainting.' They would rush upon you with offers of help, you would be carried to your bed-room. The next morning you would take a cup of coffee, and there would presently be a fresh conclave."

Just then my dear old friend, the Rector of St. Charles the Martyr's, burst out laughing.

"I must tell you one of my own experiences," said he, "which may perhaps throw some light upon the way in which Rome will reform herself."

He is a very good fellow, that Rector of St. Charles, and I am extremely fond of him. The Catholics think that he has too many affiliations with the Protestants; the Protestants are rather afraid of him because he is a notoriously "advanced" man. He is *anathema* to the Broads; and yet he has the reputation among the straiter brethren of inclining altogether too much to evolution and other "modernist" ideas. All of which means, if I judge him rightly, that he is a man whose sympathies are manifold, and who refuses to tie himself up to any faction. He is certainly unconventional at times, and one never quite knows what is going to happen next, when he gets started. Here, at any rate, is the story, and you can judge it for yourselves.

"Some years ago I was off on a long summer holiday, spent in a delightful and rather unfamiliar fashion. I had sent my heavy luggage on by express, and was going from Newport to York Harbor by the trolley lines just then opened. 'The poor man's automobile' has always had a great fascination for me, because of the opportunity of meeting my friends, the common folk; and because, too, it shows me the country with the minimum of expense and risk. I came one night to a little seaside village by the mouth of a great New England river. It was not at all a resort of the swells; but the ginger-bread cottages and card-board hotels were thronged with mill-operatives and other work-people from up the river, representing pretty nearly every nation and tribe under heaven. After supper I sat down on the balcony and watched the sunset glow reflected in the Atlantic with infinite contentment. (I need scarcely say that I was in disguise. At any rate, I had laid aside the very ugly livery which the tailors have invented to mark out the clergy, and was dressed comfortably and informally, like any other citizen off for his own recreation.) There was a dear little

boy about four, who made friends with me at once, listened to stories on my knee, and showed himself generally amiable. His aunt came over and sat down by my side, pleased at my attention to her nephew, and presently began to tell me the story of her life. I had not invited the confidence, but I listened receptively. Her name, she said, was Margaret Costello. She was Irish, and not the least bit ashamed of it, though people said she looked Spanish. Did I think she did? And with that she rolled a pair of magnificent black eyes in my direction with entirely innocent coquetry. I told her why she looked Spanish, and expounded the history of the Armada and of her own name, which is properly Castillo, and is pure Castilian. All that was new to her. She went on to tell me that she was a graduate of the High School in a large city near-by, that she was at the moment cashier in a big confectioner's, and that she was going to marry her employer. Altogether, she was a splendid example of an intelligent, well-bred, self-respecting Irish-American business woman, and I liked her from the start. Presently she said, 'Are you a Catholic?' I hesitated: 'Yes,' I said at length, 'I am a Catholic, though I suppose many people would say that I wasn't at all a good Catholic.' 'I knew it,' she answered. 'As soon as I looked at you I said, that man feels as I do about religious matters. Of course, I'm a Catholic. I couldn't be anything else, with my name; and yet I haven't been to Sunday Mass for two years, and I haven't made my Communion in three.' 'That sounds alarming,' said I. 'Why not?' 'Well,' said she, 'There are many reasons. Here's the first of them. I have studied Latin, you know; I have read Caesar and Cicero and Virgil. Yet when I go to church and Father Flynn stands there at the altar muttering and murmuring to himself, I can't understand a single thing that he says; and if I can't who know Latin pretty well, what about the other people who don't know a word of Latin? It gets on my nerves. Then, there is the Confessional. It is a very good thing to be able to go to confess your sins when your conscience troubles you; but I won't be *driven* there. And then, there is the Pope. He is a good old man, of course, but after all, he is a Dago, and what does he know about us here in America? Why should he be meddling with our affairs and telling our Bishops and priests what to do and what not to do? I think we ought to be able to take care of ourselves. Then there is the money. Father Flynn very seldom preaches a sermon, but he is always turning around and telling us that we must give more money. What in the world he does with it the saints know; but they won't tell us. It isn't for his own salary; that comes in another way. It isn't for the schools; we have to support them by a school tax. The St. Vincent de Paul Society looks after the poor people; but it's money for everything, whichever way we turn, and I do get tired of it.' I looked rather blank, I suppose; and she went on: 'Did you ever happen to meet any of these High-Church Episcopalians?' 'Yes, I have met some of them,' I said, well within the bounds of truth. 'Well, do you know,' said she, 'I begin to believe they have just about the right of it. I went to one of their churches the other day; and there was the Mass, as plain as anything could be, only it was in English, and I understood every word that the priest said. And then, after the Creed, he turned around and preached us a sermon. It was really something edifying and helpful, and I got some good out of it. I felt better when I went away, feeling that I had really learned something; and I was so much interested that I began to ask about them. I found out that they had got a Bishop of their own, who was as good a gentleman as ours, and who hasn't any Dago set over him. They have the Confessional too, only it's 'You may' and not 'You must,' and I think that's a great deal better. And I found out that their priests can marry if they like; and the Lord knows it would be a great mercy if ours could, too! Besides, there are no fees for the sacraments. There is a committee of laymen that they call the vestry. They raise all the money, and they pay the priest a salary so that he can live like a gentleman, and then they pay the rest of the bills themselves. That seems a great deal better than our way, don't you think?' 'It seems rather a good way,' I said, though my heart failed me as I remembered how many of our priests are not able to 'live like gentlemen' on the salaries that they get. 'But do you suppose there are many people who feel as you do about these things?' I asked; 'You don't hear people talking much about it in that fashion.' 'No,' said she, 'They are afraid they wouldn't have Christian burial when they came to die, if they got the name of being liberal; and that would be unpleasant for their families, if not for them. But there really are thousands that feel that



way, if they don't say so. Look at the Knights of Columbus. That's the reason the priests are so down on them, because they have so many American ideas.' 'What do you suppose will come of it all?' I asked. 'Well,' said she, 'What I think will happen will be this: that some day five thousand men will stand up together for American ways instead of Italian ways; and there will be priests to go with them, and maybe a Bishop or two, and then the Archbishop couldn't excommunicate a lot like that. And it will be good-bye to the Pope, and we shall have the Mass in English, and our priests can marry if they like, and we shall be just about like those High-Church Episcopalians I was telling you of.' 'Heaven speed the day,' I answered."

There was a good deal of discussion afterwards whether my friend from St. Charles' was justified in letting his chance acquaintance go on in this fashion without telling her who or what he was; but the general feeling was that, since his only part had been to keep silent, no harm was done. As to whether Margaret Costello represented any considerable number of our Roman brethren in this country or not, there was a difference of opinion. Many of us were able to bear witness to having heard the same sentiments expressed by various classes in the Latin Obedience. My own feeling is that some day a reform movement will arise in the Papal communion, too strong to be dealt with by the usual rough-and-ready methods of suppressing independence. America is the place where that is most likely to happen; and who shall say that even some of us now alive may not see a blessed reunion here between brethren who have so much in common, and who have been kept apart, lo! now these 400 years, by nothing but the exaggerated claims of a single Bishop.

I was able to bear my witness by way of closing the discussion to an utterance of a learned Roman priest whom I am proud to count my friend, and who told me that he hoped to see the time come when all claims on the part of the Bishop of Rome to supremacy and infallibility would be laid aside as completely as were the Arian creed of Liberius, the heretical utterances of Honorius, and the fatuous definition of the Matter of Holy Order of Eugenius; when the College of Cardinals should be truly a Senate of the Universal Church, wherein all nations should have equal representation, on the ground that the Italian nation has not shown so singular an aptitude for religion as to exercise a perpetual supremacy in its council; and when the Bishop of Rome himself should return to that platform upon which his greatest predecessors were proud to stand, acknowledged by all as the first of Bishops, exercising a primacy of honor, with whatever place might be conferred upon him by the free consent of his brethren, as a judge of appeals.

The gathering broke up with that delightful old story which is doubtless familiar to many of you. There was an Irish workman who had lost his good position and was now descended so far as to be digging in the sewer trenches with an Italian overseer to order him about. His parish priest came along, and looking at him with anger and pity mingling, said "It's a sad thing to see a man like you come so low. See what the drink does. Tell me now, how do you like your Dago boss?"

"Oh, pretty well, your Reverence," said Pat with a sardonic smile, "How do you like yours?" PRESBYTER IGNOTUS.

#### THE SACRAMENTAL SYSTEM.

IT IS JUST here that we so often fail in our missionary propaganda, says the *Oregon Churchman*. Instead of making much of the sacramental system, as the backbone of the Church, we treat it as incidental. "Our incomparable liturgy" is made to apply chiefly to those offices of the Prayer Book which are not liturgy at all in the strict sense; that is, to what we have come by bad custom to call the morning and evening services. The morning service, we need hardly say, is properly the Communion office, and the liturgy is the same office. In like manner, we praise the Church for decency and order, for refinement, for high standards in general, for the Bible, the creed, the three-fold ministry. Both in our theory and our practice, especially in missionary work, the sacraments are thrust to one side, all too often. We ought to bring them to the very forefront of all our teaching, and to train the people to know them, to understand them, to value them, and to use them. Then the Church and her ways would be understood and loved, instead of being misinterpreted. We should no longer be popularly estimated as a curious hybrid between Romanism and Protestantism, without the courage or the vigor of either. We should be accepted, far more than is at present the case, as a primary witness to the truth and order of Christianity.

#### A SAINTLY ENGLISH PRELATE

Sketch of the Life of the Rt. Rev. Edward King,  
Late Bishop of Lincoln

#### THE FUNERAL CEREMONIES

The Living Church News Bureau  
London, March 15, 1909

THE Bishop of Lincoln, an account of whose death on March 8th, with a brief biographical sketch of his career, was printed in THE LIVING CHURCH two weeks ago, was a notable link with the second generation of men who grew up under the influence of the great Catholic revival which began at Oxford in the last century. The Rt. Rev. Edward King, D.D., was born in Westminster in 1829, and at the age of twenty became a commoner of Oriel College, Oxford, where he graduated in 1851. Mr. King was admitted to Holy Orders in 1854, and licensed to the assistant curacy of Wheatley, a little village near both Oxford and Cuddesdon, and which proved to be his only sphere of parochial work. Four years later he entered upon the first of what seems to me the three most potent phases of his history, when he was appointed chaplain and assistant lecturer of Cuddesdon Theological College. The college at Cuddesdon had been founded by Dr. Samuel Wilberforce, Bishop of Oxford, and was dedicated the year of Mr. King's ordination as deacon. At the time he joined the staff of officers, the Rev. Henry Parry Liddon, afterwards the celebrated Dr. Liddon of St. Paul's, was still the first vice principal, and exerting a wonderful influence over the students, both in an intellectual and spiritual way. The great work done then at Cuddesdon was, as has been since recorded by the first principal, the Rev. Alfred Pott, "to form character and mould habits," and in this work they had "great help" from their new colleague, the Rev. Edward King. In the following year, 1859, came that terrible blow to Cuddesdon, Liddon's enforced resignation of the vice-principalship, owing to outside pressure upon the Bishop of Oxford. But Mr. King retained his post, and in 1863 became Principal of Cuddesdon. Although he was not a man like Liddon, of intellectual genius or of oratorical gifts, nor of Liddon's profound theological learning and literary culture, yet he possessed great spirituality of character, a rare endowment of deep and tender sympathy, and a most winning benignity of face and manner, and therefore singularly strong personal influence. Under his ten years' principalship the college at Cuddesdon maintained on the whole the high standard and prestige established for it by the first vice-principal. It was Liddon and King who made Cuddesdon such a renowned Catholic training school for the priesthood in the English Church. And so far as the name of this theological college is still one to conjure with, this is undoubtedly so on account of its past history. In 1873 Mr. Gladstone, as Prime Minister, made one of his very best appointments, in selecting the principal of Cuddesdon for the pastoral theology professorship at Oxford and the annexed Canonry of Christ Church. For this influential post in Church and University the Rev. Edward King was the ideal man. *Apropos* of this period of his life, and which seems to me to have been the one in which he did his very best work for the faith of Christ and the Catholic religion, I will give a quotation from Dr. Liddon's wonderful biography of Dr. Pusey, though this particular passage was not from his pen:

"To the varied and brilliant abilities of the already remarkable body of theological professors, Dr. King contributed, besides other high qualifications for his office, a gift of sympathy so extraordinary that it has been well described as 'nothing less than a form of genius.' As a result of this singular power, he was already in touch with a large number of clergy in every part of the country; and soon after his arrival at Oxford he obtained an influence over the younger members of the university second only, if not quite equal to, that of the most distinguished of his colleagues."

In this portion of Dr. King's career there was vouchsafed to him an experience of inestimable blessing: in having the privilege of knowing Dr. Pusey intimately. I well recollect, when once calling on the Bishop at Old Palace, the keen pleasure he took in drawing my attention to the crucifix which stood on his writing table, which he said had belonged to Dr. Pusey. He was with Dr. Pusey at Ascot in his last moments, as we learn from the *Life*.

At Dr. Pusey's funeral at Christ Church Cathedral, Oxford, among those who walked as pall bearers, including Mr. Gladstone and the Hon. C. L. Wood (now Lord Halifax), was Dr. King.

#### HIS NOMINATION TO THE SEE OF LINCOLN.

In 1885 came as a great surprise to the Church and coun-



try the recommendation by the chief Minister of the Crown of the "*fidus Achates*" of Dr. Pusey, as the *Times* says Dr. King was then known, to the see of Lincoln, vacant by the decease of Dr. Christopher Wordsworth. In recommending Dr. King to Lincoln Mr. Gladstone certainly did not mount the "Protestant horse" for electioneering purposes, and this recommendation was the only great tribute that has ever been paid by the Crown to the Catholic Movement. And yet I do not think that Mr. Gladstone's action in this instance evinced so much wisdom and sound judgment as when nominating this same Churchman to the chair of Pastoral Theology in Oxford University; while, on the other hand, it seems to me that Dr. King made the great mistake of his life in relinquishing the work for which he was essentially and preëminently qualified for an episcopal throne. Dr. Pusey wrote to Liddon in 1861, that he had felt for above twenty years that very few bishoprics were "so influential as a position at Oxford." Dr. King, however, wrote at the time that he did not dare to refuse Lincoln. "I could not face the men here, if staying from my own choice, against God's will." He was consecrated to the Episcopate as Bishop of Lincoln at St. Paul's on St. Mark's Day, 1885; and on which occasion Dr. Liddon preached the sermon on the *esse* of Episcopacy which caused such a commotion for a whole year afterwards among Evangelicals, Protestant Dissenters, Scotch Presbyterians, and Ultramontanists (these last on account of Dr. Liddon exalting, and rightly so, Catholic and Apostolic Episcopacy over the local mediæval and modern Roman Papacy). Dr. King's tenure of the see of Lincoln was quite naturally marked at once by much solid spiritual work, though on lines considerably different from those which had of late generations characterized, and become conventionally associated with, diocesan administration in England. But this meant of course, in the peculiar circumstances of the times, persecution in the form of legal prosecution.

#### PROTESTANT PERSECUTION.

The Bishop of Lincoln had been on his throne a little over three years when he became prey to the Protestant wolves, the biggest they had ever had before or have had since.

"His use of cope and mitre," says the *Times*, in its obituary, "in other churches than his Cathedral was proclaimed in photographs. The eye of the Church Association was bound to be upon him; for soon after the appointment the association happened to have one or two wealthy laymen ready to provide the sinews of law. . . . They were soon in possession of the necessary facts as to the St. Peter-at-Gowts services, and they obtained the local 'man of straw' to act as prosecutor."

The "Lincoln trial," as it was called, before the Archbishop of Canterbury (Dr. Benson) at Lambeth, need not detain us. Although the Archbishop "decided" a number of points of ceremonial in favor of the Bishop, the "Lincoln judgment" really possessed no spiritual validity. It is a thousand pities that Dr. King ever recognized the Archbishop in this connection. His counsel offered indeed a protest against the Archbishop sitting alone in the case, but, on this being set aside, submitted. The metropolitan did not follow sound Catholic traditions for the trial of his suffragan, while the procedure was further vitiated by Erastianism. It was simply a revival for the moment in the English Church of the long discarded abuse of Metropolitan authority which had grown up in the West in the Middle Ages and culminated in the Roman Papacy. The Archbishop's opinion, though his Grace seemed to set store by it himself, fell flat upon the Church at large. But unhappily all this publicity into which the Bishop of Lincoln had been dragged told upon his keenly sensitive and retiring nature to a considerable degree. He afterwards retired into the background of the Catholic Movement, and devoted himself almost exclusively to his diocese and to the pastoral side of his office. The Bishop had important official ties in Oxford. He was by prescriptive right visitor of Brasenose and Lincoln Colleges; was the senior member of the Council of Keble College; and one of the original governors of the Pusey House. He was also warden of the Convent of the Holy and Undivided Trinity, one of the three Oxford Sisterhoods. Dr. King happily restored the ancient custom of the Bishops of Lincoln residing within the precincts of the minster, and under the shadow of its glorious group of towers.

#### THE FUNERAL.

The funeral of the Bishop of Lincoln took place on Friday, the 10th inst. The body was removed from Old Palace to the Morning chapel of the Cathedral on the preceding night, where after a short office vigil was kept until morning by students

from the *Scholæ Cancellarii*. There was an early celebration of the Holy Eucharist, and the burial office was said at 1 o'clock, the Archbishop of Canterbury officiating. The great minster was crowded throughout. The interment took place in the Cloister Garth, the grave being next to that of Dean Butler, the founder of the Wantage Sisterhood, and who was Dean of Lincoln when Dr. King became Bishop. A requiem for the soul of the late Bishop was sung, by arrangement of the E. C. U. authorities, at the Church of St. John the Divine, Kennington (South London) on the day of the funeral. Among those present were Lord and Lady Halifax, the Dowager Lady Beauchamp, the Right Hon. G. W. E. Russell, Canon Newbolt, and the Rev. W. B. Trevelyan, warden of the Liddon House. The service was a solemn High Mass, and the music, of course, plainsong. The Rev. Father Puller, S.S.J.E., gave a short address. The collection at the services was devoted to the fund for building St. Luke's Church, Grimsby, as a thank-offering for the life and labors of the late Bishop. For Church Extension in this largest seaport in Lincolnshire the Bishop himself had raised upwards of £70,000. There was also a requiem at All Saints', Margaret Street, on the day of the funeral. Among those present was the Duke of Newcastle.

Grant rest, O Lord, to the soul of Edward, Thy Bishop, and let light perpetual shine upon him! J. G. HALL.

#### THE PASSION PLAY AT OBER-AMMERGAU.

BY THE REV. J. H. JUDASCHKE, PH.D.

IN answer to several inquiries about the Passion Play at Ober-Ammergau I beg to give the following particulars. Performances are expected to take place on—

May 16th, 22d, 29th;  
June 5th, 12th, 19th, 24th, 26th, 29th;  
July 3d, 10th, 17th, 20th, 24th, 27th, 31st;  
August 3d, 7th, 10th, 14th, 17th, 21st, 24th, 28th, 31st;  
September 4th, 8th, 11th, 18th, 25th.

In addition to these thirty regular performances extra ones will be given whenever more visitors appear than seats can be provided for. These extra performances take place on the days following those fixed for the regular ones.

Ober-Ammergau is a small village in Bavaria, and is reached by railroad from Munich in two and one-half hours. Inasmuch as each performance takes up one whole day, visitors are compelled to remain over night, and in order to secure good accommodation at all times it is best to secure tickets in advance. The price varies between \$10 and \$15. These tickets cover all expenses (including railroad journey from Munich and return, board and lodging, etc.). Messrs. Schenker & Co. of Munich are the general agents, but also Thomas Cook & Son and the offices of the different steamship lines will furnish these combination tickets. It is advisable to secure these as early as possible. Even at the time of this writing the available tickets for some of the performances have all been disposed of. In 1900 more than 185,000 people visited Ober-Ammergau and many more are expected this year.

A complete text-book of the play in the English language has been prepared by the Rev. J. F. Dickie, D.D., the former pastor of the Berlin American (Union) Church, which is indeed a valuable guide and help to every English-speaking visitor. Copies may be obtained from the Anglo-American Association, 59 and 60 Friedrich Street, Berlin, Germany.

IT IS AN excellence of praise and thanksgiving that we shall never be through with them. We should praise God in life, in death; we should praise Him for joy, and in sorrow. If saved, we shall praise Him for evermore. Can there be anything more base than for us to magnify God's Name but tardily and seldom, considering it ought to fill our thoughts with enrapturing admiration? He who wants a great theme for meditation, conversation, or adoration has it in God. He is so high that there is none above Him, and none with Him. Of course nothing is more fitting in us than high admiration of His amazing condescension. In saying that God is exalted above the heaven we magnify His mercy towards men, whose condition is mean and despicable, and He might rightly hold even angels in contempt, but He, moved by paternal regard, condescends to take them under His care. Those who are highly exalted are generally unapproachable; they are proud and overbearing, or are so surrounded by magnificence and flatterers that to them the poor have no access; but God, though infinitely exalted, humbles Himself to behold even heaven itself, and much more does He when He humbly condescends to behold earth and her inhabitants. But so does He love His creatures, that He rejoices over even the meanest of them to do them good.—*The Lutheran*.



## REV. DR. C. L. SLATTERY ELECTED RECTOR OF GRACE CHURCH

Has the Warm Commendation of Bishop Greer

EASTER DAY IN THE NEW YORK CITY

The Growing Observance of the Lenten Season

OTHER NEWS OF THE METROPOLIS

Branch Office of The Living Church  
416 Lafayette St.  
New York, March 29, 1910

**B**ISHOP GREER preached on Easter morning in Grace Church, New York City, and announced the election of the Rev. Dr. Charles Lewis Slattery, rector of Christ Church, Springfield, Mass., as rector, warmly commending him. It is thought here and in Springfield that he will accept. His name has been spoken of from the first as a likely successor to the Rev. Dr. Huntington.

Rev. Dr. Slattery is forty-three years old and unmarried. He was born in Pittsburgh, Pa., December 9, 1867. He is a graduate of Harvard, class of 1891, and of the Episcopal Theological Seminary, Cambridge, Mass., and was ordained deacon in 1894 and a priest one year later. He was master in the Groton School and rector of St. Andrew's, Ayer, Mass., from 1894 to 1896. For eleven years he was dean of the Cathedral of Our Merciful Saviour, Faribault, Minn.

Dr. Slattery is the author of *Felix Reville Brunot*, *Edward Lincoln Atkinson*, *The Master of the World*, *A Study of Christ*, *Life Beyond Life*, *A Study of Immortality*, and several other works.

### EASTER DAY IN NEW YORK.

Contrary to predictions based on official forecasts, New York and vicinity enjoyed a clear, balmy Easter all day and evening. From all quarters large attendances at Church services are reported. Robins appeared in City Hall Park on Saturday; they seldom appear in this locality in the month of March.

### THE OBSERVANCE OF LENT.

There were 1,995 people present at the fifth Lenten cantata at St. Paul's chapel on last Tuesday, when Macfarlane's "Message from the Cross" was sung. On Good Friday there were 3,565 people at the various services.

Some one in a daily newspaper has estimated that attendance upon religious services this Lent in New York has been 15 per cent larger than it has ever been before. Several days in Holy Week old Trinity Church could not hold all the business people—men and women—who came to the noon-time service. The same conditions were reported at St. Paul's chapel, a little farther north on Broadway, notably at the musical service last Tuesday at noon. It is said that 1,520 attended the recital of "The Message from the Cross," composed by Mr. Macfarlane, the organist and choirmaster of St. Thomas' Church on Fifth Avenue.

In addition to the daily noon service in Trinity Church, at the head of Wall Street, all Lent there has been held at 1 o'clock at Nassau and Wall Streets a service which in public interest has gained every day, if that were possible. The Creed is always recited, and the Lord's Prayer; several collects are offered, and a sermon; usually the whole worship and address takes up one hour. The Rev. William Wilkinson, special preacher in Trinity parish, has had charge of these services, and preached daily. The Bishops of Idaho and Kentucky, the Coadjutor Bishop of Fond du Lac, and the Rev. Dr. Manning, rector of Trinity, have each spoken once.

### AMERICAN BIBLE SOCIETY SECURES SAGE FUND.

The American Bible Society has raised the \$500,000 required in order to receive the gift of a like amount from Mrs. Russell Sage. This announcement was made on Good Friday by officers of the society, who said that \$275,681.07 of this amount had already been paid in. Robert W. de Forest, representing Mrs. Sage, was notified earlier in the week. It is expected that it will be possible to enlarge the appropriations both for home and foreign work for the year beginning April 1, 1910, through the income of the money already paid in.

The largest two single amounts contributed to the fund were from Miss Helen Gould and Mrs. D. Willis James, \$25,000 each, respectively. The smallest was one of 10 cents from a poor woman in Georgia.

Mrs. Sage twice postponed the time limit she had previously stipulated, the last time being in December. The fund was supposed to be complete by December 31st, but about \$40,000 was still lacking. She granted then an indefinite time in which to raise the sum. Before that she had granted a year's grace because of the depression of 1907.

The income from the endowment will be used in the development of the twelve foreign and nine home agencies.

### UNION OF CHURCH USHERS.

A new union of an unusual sort has been started in New York. According to the *Times*, it was recently formed at a luncheon party in Delmonico's and is made up of Church ushers. They do not seek better wages, as they receive none. They aim simply to see what they may do to further Church attendance. "At least they can try to find seats for all who happen in. A hospitable welcome for strangers is promised. It is a good idea and seems to be new."

### TRIBUTE TO THE LATE REV. DR. J. N. GALLEHER.

The Rev. Richard Williams, Archdeacon of Washington, D. C., preached on Sunday, March 20th, in the Church of Zion and St. Timothy in West Fifty-seventh street. He was lay superintendent of Zion Sunday school from 1873 to 1880. The sermon was largely a recital of events in the history of the parish at that time. He also paid a tribute to the memory of the Rev. Dr. John Nicholas Galleher, D.D., whose service as rector of the church terminated about the same time that Mr. Williams retired as superintendent of the Sunday school. Dr. Galleher had been a Confederate officer, and after the war gave up a promising career at the bar to enter the ministry. He left Zion Church to become Bishop of Louisiana, and after eleven years in that field he died, at the age of fifty-three. "Dr. Galleher was one of the great men of the Church, and he did not know how to advertise the fact, but any parish should be proud to have him on the list of its clergy."

### BIBLES FOR IMMIGRANTS.

The greatest offer ever made for Bible distribution in New York City has been made to the New York Bible Society. A friend who withholds his name has offered to give dollar for dollar for all that shall be raised up to \$100,000 for the work of Bible distribution among the immigrants, the sailors, and among all nationalities of the city of New York.

The New York Bible Society is alone carrying on this work. It employs missionaries at Ellis Island to supply Bibles to the immigrants, so that each may have the book in his mother tongue. A missionary is also employed to work among the sailors of the harbor, visiting over three hundred vessels every month. In the city, Bibles are placed in hotels, hospitals, and prisons. Missionaries and pastors of every creed are supplied with the Scriptures for house to house visitation.

This offer to the New York Bible Society was made several months ago, but has not before been made public, in order not to conflict with the appeal of the American Bible Society to meet the offer of Mrs. Russell Sage.

Up to the present time, \$35,000 has been subscribed. There remains \$65,000 to be raised before May if the \$100,000 is to be obtained. If the condition is fulfilled, the New York Bible Society will have \$200,000 for its work.

### CORDIAL WELCOME HOME TO REV. DR. HOUGHTON.

The people of the Church of the Transfiguration and the many friends of the rector were very cordial in their welcome home to Dr. Houghton. By his recent sojourn in the South renewed strength and vigor were gained so that he was able to minister and preach to the large congregations on Easter Day.

### REV. F. C. LAUDERBURN GOES TO ST. STEPHEN'S, BOSTON.

The Rev. F. C. Lauderburn of Trinity Parish, for several years a curate at St. Agnes' Chapel, has accepted the charge as vicar of St. Stephen's Church, Boston, Mass. Bishop Brent was in charge of this congregation at the time he was elected Bishop of the Philippines. Mr. Lauderburn has had much success at St. Agnes' in Sunday school work and in directing special organizations for work among young men and boys.

### WOMEN MONOPOLIZING NOONDAY MEETINGS.

The increasing number of women who attend the noonday services is becoming a matter of comment among the business men, according to the *New York Times*. In its issue of March 22d, that paper tells of an informal meeting addressed by a "Wall Street clerk" in Trinity churchyard, just after Bishop Weller had concluded his first address of Holy Week in Trinity church.

"I am heartily in favor of noon meetings for business people," said the man quoted. "That there should be so many of these meetings, and that so many should attend them, is gratifying to all. But there is a serious difficulty. We want reform."

"For some years Trinity, St. Paul's, Grace, Calvary, and Holy Communion Churches have maintained services at the noon hour. Within the last year or two St. Bartholomew's, the Heavenly Rest, the Little Church Around the Corner, the Incarnation, and Christ Church started them. These meetings are for business people who cannot get to their own churches on week days."

"The original idea was that they were for men, but with the enormous increase in the number of women clerks in the last few years they have taken on a feminine character, with an accompanying diminution in the number of men. As a protest the men have gone into the streets for their meetings. When the weather has been fine street meetings have been fairly well attended."



## HOLY WEEK AND EASTER IN PHILADELPHIA

### Daily Services in Almost All the Parishes, With Frequent Eucharists

REV. ARTHUR M. SHERMAN ON MISSIONS  
AND THEIR NEEDS

Other City and Diocesan News

PHILADELPHIA, PA., March 29, 1910.

**H**OLY WEEK in Philadelphia was bright and spring-like, and so, encouraging to church-going, in these delicate days when good weather seems to be a prerequisite to religious fervor. In almost all parishes there were daily services, and in many a daily Eucharist, throughout the week; which one cannot help contrasting with the conditions existing two generations ago, when a weekly Eucharist was almost unknown and the Holy Communion was celebrated only on "Communion Sunday," once a month.

On Good Friday, the Three Hours' commemoration of the Passion was very widely used, though not, one is glad to see, to the neglect of the appointed offices for the day. In most of the churches the parish clergy officiated at the Three Hours, but at old St. Peter's, the Rev. Harvey Officer, O.H.C., gave the meditations. Dean Groton was the preacher at the Brotherhood service in the Garrick Theatre, the Rev. Dr. Herman L. Duhring at St. Paul's.

It may be also a sign of the times that in this city at least Holy Week, and especially Good Friday, were observed by a very considerable number of the denominations which formerly ignored them. Special services and sermons, and the rendition of such music as Stainer's Crucifixion and Maunder's Olivet to Calvary were advertised by Presbyterians and Methodists.

Easter Day was marked by stately and beautiful services, multiplied Eucharists, and crowded congregations. A disquieting fad among "fashionable" people, which has greatly increased of recent years with the custom of closing schools and places of business on Good Friday, is the custom of using the three days simply as an opportunity of flocking to Atlantic City and other resorts, where all sorts of social gayeties, beginning in Holy Week, and increasing even throughout the solemn observance of our Lord's Crucifixion, effectually destroy the spiritual significance of both fast and feast. In the face of this, however, multitudes of faithful Church people thronged the altars on the day of Resurrection.

At old Christ Church, Bishop Whitaker made his visitation in the morning, according to ancient custom, and confirmed a class of thirty-two. At St. Timothy's chapel of St. James' parish, there was a celebration of the Holy Communion in Italian, for the considerable number of Italians whom the vicar, the Rev. William Roberts, has under his care.

In St. Stephen's Church the Easter joy was mingled with regret for the first time in over forty years, the blind organist, Dr. D. D. Wood, was not in his place. Dr. Wood was seized with an alarming illness on Maundy Thursday, became at once unconscious, and is now in a critical condition. His long service at St. Stephen's has been unique, for in the whole period he has missed but two services. He is a composer of reputation and highly regarded by musicians. At St. Peter's, Germantown, also, the congregation were keenly disappointed not to have with them their rector, the Rev. Stewart P. Keeling, who, although improving in health, was forbidden by his physician to attempt the exhausting services of this season.

REV. A. M. SHERMAN ADDRESSES WOMAN'S AUXILIARY.

The Rev. Arthur M. Sherman of the Missionary District of Hankow was the speaker at the meeting of the Foreign branch of the Woman's Auxiliary, at the Church House on the 21st. He said, in encouragement of workers for missions, that while only one million persons were converted from heathenism to Christianity during the hundred years from 1796 to 1896, in the twelve years from 1896 to 1908 there were a million conversions, and that at the present rate of increase, a million more would be won in six years. Yet, on the other hand, it must be remembered that Mohammedanism is growing at an even faster rate. He wished that the American Church might have a mission in some Mohammedan country, such as Persia, and perhaps a missionary diocese in India, where the Church of England would welcome us.

THE PROBLEM OF THE CHURCH OF THE ADVENT.

The Easter appeal of the Church of the Advent is one which deserves wide attention. "An investigation of the children attend-

ing school in this vicinity revealed the fact that hundreds of them are under-fed and regularly go without their dinners at noon. We would like to aid these poor children, but our hands are tied for lack of funds. Our farm would offer great relief to children under three years of age who are orphans or deserted. . . . Every problem is at our doors. There is no limit to our work except financial support." The neighborhood of the church has changed greatly and is still in process of change. A large proportion of the houses are now "rooming houses." Crime, immorality, and poverty are increasing. In the midst of these difficulties the rector, the Rev. Edward Frank, has kept up a brave fight for better things.

STONE ALTAR INSTALLED AT CHRIST CHURCH, UPPER MERION.

A new altar of Caen stone has recently been placed in Christ (Swedes') Church, Upper Merion, which was consecrated on Palm Sunday. The altar is a memorial to Dr. George W. Holstein, for many years rector's warden of this historic church, succeeding in this office his father and grandfather. The old altar, a simple table, once standing in the center of the chancel but some years ago moved back against the wall, is now used at the chapel recently opened at the town of Bridgeport.

MISCELLANEOUS NOTES.

Mr. John R. Mott, General Secretary of the Students' Volunteer Movement, speaks at Witherspoon hall on Monday afternoon at 3:45, in the interest of the fund for St. Paul's College, Tokyo. The meeting is arranged by the Philadelphia committee of the Woman's Auxiliary to help raise the \$200,000 for the new college buildings.

In the death of Wharton Sinkler, M.D., the eminent specialist in nervous diseases, St. James' parish has been bereaved of a member of its vestry who, in spite of a crowded professional life, fulfilled with interest and fidelity his duties as a Churchman.

The Rt. Rev. Thomas A. Jaggard, D.D., who has been assisting the Bishop of Pennsylvania during the absence of the Bishop-coadjutor, has been compelled by ill-health to relinquish all work for the present. The Bishop of Nevada will take Bishop Jaggard's appointments until April 12th, and after that it is expected that the Bishop of Delaware will aid Bishop Whitaker in completing the visitations to be made before the Diocesan Convention.

Bishop Whitaker, although in his eightieth year, continues to meet the many duties involved in the care of this great diocese with remarkable vigor, not only attending to office work, but holding confirmations, preaching, and filling other public appointments.

### ENGLISH NAMES.

I HAVE an interesting letter commenting on my theory that the use of Christian names from the Bible was originated by the Puritans. My correspondent says: "Up to the time of the translation of the Bible, and the placing of chained copies in our churches, the common people had only their missals and traditions to go upon; hence you will see that amongst the villagers only the well-known names, as those of the saints, were chosen as baptismal names. Among the better classes we find the old Norman names that came over with them. Some of our prettiest names were introduced early into this country; Beatrice (1271), Marjory (1307) appear in our City records. Prior to the open Bible, there is scarcely a single Old Testament name to be found in our parish registers; but in the decade following they abound; every conceivable name being picked out, and not only, as you suggest, by the Puritans. Of course, Mary has always been the most favored of English female names, and John of males. It is a pity that some of our old Saxon names are fading away, as some of them are so beautiful and so suggestive of past memories. Your reference to the name of *Hamlet* would suggest to me that it was the name of a founding who was found at the end, or hamlet, of a town. We have seen plenty of cases in our own time of such names being given. The whole subject of Christian and sur-names is most interesting, and will bear a long study. What is the first example of two baptismal names being used? I have not been able to locate it." I am in the same position as my correspondent, and have studied a good many registers to find out. He thinks that it "came in in the early part of the last century," and that it was chiefly the Quakers who did it. I think I have met with a good many in the eighteenth century.—"PETER LOMBARD," in *Church Times*.

CHRIST is risen from the dead, and become the first fruits of them that slept. He was dead, and is alive forevermore. Because He lives, we shall live also. That has actually happened for which the troubled heart of man has longed from the beginning. For reasoning does not satisfy. This may be true, and that may be true, and the conclusion may be that after we die we shall live again; but the heart of man cries out for something more sure than that. Death is so terrible and convincing a fact that we must set against it, not a series of arguments, but another contradictory fact. Death must somehow be confronted with life. Out of the awful and impenetrable and unbroken silence of the grave must come a voice, a living voice. Out of death, somebody must come back to tell us what death is. That is what Christ did. He died and was buried, and the third day He rose again from the dead.—Rev. George Hodges, D.D.



## THE CHURCH OF SWEDEN AND THE ANGLICAN COMMUNION.

By THE RT. REV. G. MOTT WILLIAMS, D.D.,

*Bishop of Marquette, Member of the Anglo-Swedish Commission of the Lambeth Conference.*

### XIV.—PRACTICAL POSSIBILITIES TOWARD CLOSER RELATIONS WITH THE SWEDISH CHURCH.

THE precedents for dealing with clergymen in Swedish orders in this country are various and somewhat conflicting. The first series of precedents runs from 1638 down to nearly two hundred years afterwards, at the death of the Rev. N. Collin in Philadelphia. During the colonial period the Swedish clergy officiated under stipends from the S. P. G. for English congregations, whenever any emergency requiring their services arose. Their services were thus rendered under arrangement with the commissary of the Bishop of London, and a good deal of correspondence is extant on the subject. But of any direct license issued to them by the Bishop of London I have not been able to secure an example. There were friendly letters and commendations enough from London to prove that the Swedish Orders were, on the whole, highly respected and their validity allowed to pass without question. That there was any profound investigation of the subject may well be doubted. But there is no documentary trace of any doubt existing among the colonial clergy about the propriety of fellowship and interchange with the representatives of the Swedish Church. If one or more of these were not episcopally ordained, as seems probable, knowledge or scruple about it, if any, was insufficient to break the general cordiality. It is just as clear that the Swedes were in close fellowship with the German Lutherans, whose relation at that time was more friendly to us than has since been the case.

It has sometimes been said that Dr. N. Collin, the last of the Swedish clergy of the original sending, sat as a member of the convention of the diocese of Pennsylvania. Bishop Thomas F. Davies, who was conversant with the facts, told me that this was not the case. Dr. Collin, all of whose assistant clergy were clergymen in our orders, attended the convention as an honored guest. But he could not be a real member of convention, unless he became by transfer or otherwise a clergyman of the Protestant Episcopal Church. It is no disparagement to his orders that he did not become a member of convention. An English priest officiating simply under license would have no membership.

About 1861 Jacob Bredberg was received on his Swedish Orders by Bishop Whitehouse, and became rector of St. Ansgarius', Chicago, and a member of the diocesan convention of Illinois.

Other Swedish clergy have officiated under license without seeking or obtaining membership in the Convention. The most notable case is that of Professor Mellin of the General Theological Seminary.

In 1893, when we had the canon allowing immediate ordination of applicants from other bodies who were university graduates and thirty-five years of age, a case came up in the Missionary District of Northern Michigan. The Swedish pastor at Ironwood applied to be received. Bishop Davies was then the provisional Bishop, but Bishop Kendrick was by arrangement performing a visitation. It was decided that the clergyman should be ordained in our Church under the "immediate" canon, as it involved him in so little delay. But as both Bishops concerned felt that much could be said for Swedish Orders, the ordination was made as near a conditional one as our use allows, i.e., a declaration was made the candidate that what was done, was done "saving his rights as a Swedish priest." I was then Archdeacon of Northern Michigan and president of the Standing Committee.

The matter of these orders had been before the Lambeth Conference of 1888, and bitter attacks were made upon their validity that year in the English Church press. These attacks were answered, successfully, in my judgment, by Dr. A. Nicholson in both the *Guardian* and the *Church Times*. But little had been written or read on the subject in this country, and my acquaintance with it had hardly begun. The clergyman referred to remained with us less than a year and was then deposed. His sudden ordination had been a mistake and his deposition was also a mistake, but under our canons there seemed nothing else to do. He was of a quiet, studious disposition and acquiesced in everything without much protest.

Had he undertaken, himself, to argue the case of his orders, it is hard to say what might have been done; but while he plainly believed in them, he accepted easily the Bishop's decision to ordain.

If Bredberg's case is no real precedent, this can hardly be pressed too far, as all through the proceedings the justification of the action taken was that we were simply not well enough informed of the historic facts to do otherwise.

What would we be justified in doing now? The objections to Swedish Orders are mainly urged from the High Church side, and writers like Pusey, Bright, Percival, and Hall have felt those orders to be unsatisfactorily made out. It is, however, difficult not to feel that a definite pronouncement against them, if made, would have to be based on principles not fully recognized by the Church as such, but accepted only by one party, now grown stronger than perhaps ever before.

A decision, for or against, in so many words would undoubtedly trouble a great many of our membership. A failure to decide at all would on the other hand look like a great weakness rooted somewhere in our system, and I am free to say would be quite as unsettling as the decision.

But is there no present provision for action apart from any new legislation or determination, at least as far as the American Church is concerned? And supposing an affirmative decision to be made by us, or by the Lambeth Conference, would it be at all desirable under such a decision that any considerable number of Swedish priests should be incorporated, by transfer and acceptance, as priests of this Church? If they became priests of this Church they would enter our diocesan synods on even terms with others and share in our legislation, but they would also be subject to all our canons. Now, to go on with the latter question first, our canons represent our best practical wisdom worked out under all our racial, social, and historical limitations. But it would be a wild statement to say that under them we are fitted to grapple with new questions, all temperaments, all racial traditions. As a Church, we have not the gift of tongues. As descendants of English stock we have no great adaptability to other traditions. To be Anglo-Saxon is next to being kin to the old gods. We have perhaps partly, but certainly never fully, escaped the limitations of the English, which have indeed materially assisted in England's greatness, but have certainly made her greatness that of a peculiar people. To bring into our ranks any considerable number of Swedish or German clergy, though in valid orders, would involve them and us in unfamiliar working conditions and unfruitful results. One by one, such persons could be brought in, if they could endure to be lonely. But if fellowship with their own sort could be obtained, in our communion, but under rules and customs familiar to them, that would promise better results.

If the whole large Swedish work in Northern Michigan were to be turned over to me tomorrow and were to become instantly an integral part of my diocese, the only possible way I could do anything with it would be to organize it into a separate synod, and so divide my time that I should go from Swedish church to Swedish church, day in and day out, without intermixture of any English work, for half the year. Then I could deal with them in their own spirit as one of themselves. The two works could not be combined, theirs being as great or greater than ours, in any synodical unity, though to combine them under one Bishop would require no more of a miracle than the adapting of one person to two forms of work. This would not be impossible. But synodical unity, even with a common faith, would be wrecked on temperamental and traditional differences, until long years of fellowship through the Bishop, and increasing contact, had made the other possible.

It will be remembered that this Church is not on record specifically on the orders of any other Episcopal Church, but that it is on record that there are such Churches. All persons not ordained by a Bishop of our communion, but claiming episcopal orders, have to substantiate their claim of orders to no one but the Bishop of the diocese to whom they apply. He is the sole judge of their orders, under our canon. I take it that he always has been, in most cases, everywhere, except under the Roman obedience. Hence, although Bishop Whitehouse has been criticised for his action in Bredberg's case, he had to act in some way under the emergency. If he was personally satisfied as to Bredberg's orders I think under the circumstances he had to accept him. I suppose many Bishops have been imposed upon in time past, but the Church was not compromised by their action, as the men they received were not received as



unordained men, but as men who were believed to have proved their episcopal orders.

There is room for a great expansion of the usefulness of our episcopate under Canons 18 and 42.

It is fairly questionable, however, in view of our personal limitations as Bishops, whether our own episcopate could care for any considerable number of clergy or communicants of any other race, unless most closely related to our own, with the practical success that could follow an episcopate of their own.

At present it is like a deadly wound in a Bishop's heart that he is cut off from ministering to thousands of Christians in his own diocese for whom the theory of a diocesan episcopate makes him responsible. However much of the truth a non-episcopal body holds, I cannot possibly feel the same rest and release in their ministrations as I should if I felt there was great probability that they held the full Apostolic commission. And I should not feel justified in allowing any rigid theory of the jurisdiction of a diocesan Bishop to make me prefer to see usefulness limited for the sake of mere regularity. If therefore, in the wisdom of the Swedish Church they should feel constrained to add their episcopate to what their children have erected in America, I should, personally, welcome such an act with great joy. It could not possibly be an unfriendly act. Such friends as we have made could not do an unfriendly thing. And it would bring into this land another ancient episcopate with which we could confer face to face for closer unity, and lift at once from our hearts that burden of work undone which now distresses us. Conference across seas may well be some day fruitful, but the home conferences of close friends would be better.

If the American Lutherans of Swedish descent had their mother's episcopate, it is worth while to observe that they have already approached in their alternative forms of service nearer to us than their mother Church now stands in these important points. They have rubrically provided for confirmation by the laying-on of hands. They have also adopted prayers in the order for the Holy Communion which entirely remove the cause for the criticism which some of our men have thought justified by the very elementary use of the Words of Institution in the old Swedish form. In licensing the Swedish service for use in Michigan, Bishop Davies required the Invocation to be added from our form. He certainly would have required nothing of the kind if the form licensed for alternative use by the Augustana Synod had been proposed.

I see very little future for Swedish and German congregations of our communion in this country unless, as a preliminary to racial Bishops, some one or more Bishops we now have can be induced to specialize, not sporadically but almost exclusively. There is at present quite enough for one such Bishop to do. There would soon be more. But I am convinced it could hardly be the same in future and final results as if we had the Swedish national episcopate in our midst. For I question very much if even those who are doubtful of the propriety of our affirmation of Swedish orders would not feel a great sentiment of relief and satisfaction that the Swedes were as they were, could they have that episcopate here. Experiment with your own mind as to the propriety of sending an Anglican Bishop to Sweden except as an ambassador and interpreter, and you will see at once that you would consider it improper. The most extreme critic of their position could hardly go so far as that.

But, after all is said, the responsibility for deciding upon the valid orders of every applicant for reception or license among us is now left to the Bishop, and the Bishop may receive congregations of Christians entire, not heretofore of our communion. Though the provisions of the canons are easily accessible it may be well to have them in this connection.

#### CANON 18.

"§1. When a minister ordained by a Bishop not in communion with this Church shall apply to a Bishop for admission into the same as a minister thereof, he shall produce to the Bishop satisfactory evidence . . . that his letters of holy orders and other credentials are valid and authentic," etc.

The consent of the Standing Committee is required, naturally, before he can be received as a *minister of this Church*. But as Canon 42 says that "in any congregation, worshipping in other than the English language, which has placed itself under the oversight of a Bishop of this Church, it shall be lawful to use a form of service," etc., I suppose that for such a preliminary reception the consent of the Standing Committee need not be obtained, until full rights as a priest of *this Church* were asked for.

I may add that I am not seeking to justify anything I have done, for I have done nothing but study and write; nor to dispose in advance of any impending case, for none is impending; but merely to show what is possible under the canons as they now stand, and also to state that I believe a Swedish episcopate in this country would help the cause of Church unity. And though I have not mentioned it, quoting only those sentences of the canons referred to which bear on my point, I concede all that may be urged about personal fitness, and assurance of personal orthodoxy and obedience, before any proceedings could be proper, in the licensing of Swedish clergy. These are not times when carelessness can be tolerated.

[THE END.]

NOTE.—The papers in this series have been collected into book form, and may be obtained in board cover from The Young Churchman, Milwaukee, at 50 cents net; by mail 55 cents.

## "WOUNDED IN THE HOUSE OF HIS FRIENDS."

By MARIE J. BOIS.

AND one shall say unto Him: What are these wounds in Thine hands"? Then He shall answer: "Those with which I was wounded in the house of My friends."

Surely you have, dear reader, as a token of grateful praise, gone and chosen the fairest, sweetest flowers to offer them on the altar of your Lord, to welcome Him when in His unspeakable love He comes to give you the very Bread of Heaven, His flesh and His blood. And when you did, as I have no doubt many, many have done, what of your choice? Did you send the very best you could afford? Or did you dare to make—forgive me if I call it a bargain? A florist once offered me some flowers which were no longer quite fresh, but which he thought "would look very well on the altar, as there was not so much light there." Need I give my answer? I should have forgotten the well-meant, but ignorant offer had not this very kind of flowers been sent as a thank offering not long afterwards. Half wilted flowers for God's altar!

After the altar service that evening, I had occasion to note the sharp contrast of what man does for man with what man is willing to do for God. Flowers, most beautiful and graceful, were offered to some one in honor of whom a little entertainment had been given, and comparing them with the ones which were then on the altar, and which without the beautiful green background of foliage I had gotten out of God's own woods would have been utterly impossible, I could not but feel a sharp pang of—shall I call it jealousy? I longed for those beautiful flowers to take the place of the others on the altar.

Strangely enough, that very same evening, while looking for the lessons of the next day, my eyes fell on this verse: "And if ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick, is it not evil? Offer it now unto thy governor, will he be pleased with thee or accept thy person, saith the Lord of hosts." Startling indeed were these words, while my mind was full of the slight done to the love of the Lord. Fancy our offering such flowers to a loved one!

One more instance of Christian carelessness and ingratitude: "Did you go to church to-day?" I asked of some one. "No," was the answer, "it was far too beautiful a day to go and sit in a church!" "As a child who, having received a handsome gift from his father, is far too busy enjoying it to think of wasting his time in thanking him," I could not help but answer.

And thus, we might go on, counting the wounds which, day after day, our careless, indifferent attitude inflicts upon Him, and we wonder why the world remains so cold and so indifferent; why it cannot see the beauty of our religion; not realizing that we ourselves are often stumbling blocks in the way of truth; we are not faithful witnesses, forgetting the stern warning of our Lord: "He that is not with Me is against Me, and he that gathereth not with Me, scattereth." And so we are either a help or a hindrance in His work. Which of the two, dear reader?

"If you have faith, preach it; if you have doubts, bury them; if you have joy, share it; if you have sorrow, bear it." Excellent rules for everyday practice. Too many reverse them and preach their doubts while they bury their faith in silence, sharing their sorrows with anyone whom they can induce to listen to them and accepting their joys as a matter of course, or even bearing them with resignation.—*New Guide*.



## Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at  
North American Building, Philadelphia

### ORGANIZED CHARITY.

**R**EDUCED to its simplest terms, charity, in the opinion of the Philadelphia Society for Organizing Charity, is the gift of service, with or without money, from the man who has it to the man who needs it. The society, in its last annual report, declares that "We have recognized that we cannot relieve dependent families effectively by treating them in groups, but only when we treat them as individuals. We have not so clearly recognized that charity must be equally individual in its source. In fact the multiplied philanthropic societies of the community are often confused with the community's charity, of which they are merely the expression. The community's charity lies back of its societies in the resources of its people. What they, individual by individual, have of service and money to concentrate upon the city's misery is the city's charity, and there is no other charity. It is because men have faced difficulties in practising charity that they have grouped themselves into societies in order to be charitable more effectively. Such societies, however, are not charity and are not even a substitute for it, but are merely the channels through which the city's charity may flow from its people to its poverty with least waste and with greatest efficiency. So successful have they been in securing this greater efficiency that benevolent individuals familiar with their work no longer attempt to deal with the various special problems in philanthropy except through them. Few individuals would undertake to find a foster home for a neglected child when they could do it more successfully with the help of the Children's Aid Society. No man would expect his effort, unaided, to accomplish as much toward the suppression of tuberculosis as it would through the society organized for that purpose by individuals with the same motives as his own. It is important to remember, however, that societies as such have no power, no wisdom, no resources, no methods, except as these are provided or made possible by charitable individuals. If this conception is sound, it is clear that the community's charity is limited only by the surplus time, intelligence, and means of its citizens. A large proportion of this surplus is available; a larger proportion can be made available. Using available charity, and making available more charity, are two distinct tasks. It is in the mergence of these two tasks that the Society for Organizing Charity finds its starting point."

Nevertheless, if the parish Church more fully looked after the poor within its boundaries; more fully visited the poor, the sick, the widows, and the fatherless, and fed the hungry and clothed the naked, the less would the city's charity and the less would the organized charity be required to do. But until the Church discharges its whole Catholic duty in this respect, both of these forms of non-religious effort are necessary. But in the meantime, it is fine to see how largely Churchmen are identified with these extra-parochial agencies. May they lead in bringing the Church to a completer realization of its whole duty.

John S. Newbold of the Church of the Ascension, Philadelphia, is president of the Philadelphia Society for Organizing Charity.

### "CIVIC SUNDAYS."

SCRANTON (PA.) CHURCHES have just celebrated "Civic Sunday." If we keep on adding anti-tuberculosis, child labor, civic, and immigration Sundays to our Church calendar, there is a likelihood that the real purpose of the Church and the real purpose of Sunday will become obscured. I do not have to reiterate my interest in all these subjects, nor my belief that Churchmen should take a deep and abiding interest in them, but I must confess that I feel grave doubts about getting at the desired results in the particular way indicated. Notices of the requests are inserted in the department from time to time, however, as a matter of news. The editor of the *Scranton Times* hit the nail fairly on the head when he declared that the trouble is that the Church, and we fear many of the clergy, do not vote as they pray, or exercise their privileges as freemen in effort to nominate and elect at the primary and general elec-

tions, for office, men of high character, intelligence, and ability. "There would be little to complain of in city government if adult male church members and church attendants voted and worked for such government as the higher ethics of religion teach. It is not that religion should enter into politics as religion, but those characteristics which constitute the moral fabric of the Church and Christian manhood."

### THE JUVENILE COURT.

THE *Survey* recently devoted nearly an entire issue to a consideration of the Juvenile Court, which in the ten years of its existence has been a prime factor in giving the boy or girl "criminal," so called, a fair chance to become a decent citizen. The old method of arrest, trial, and imprisonment manufactured delinquents rather than prevented them. An article by Henry W. Thurston, chief probation officer of the Chicago Juvenile Court, shows how Protestants, Catholics, and Jews are working together for the child's welfare. He says:

"Perhaps the most striking instance of this phase of religious toleration in the Juvenile Court itself was in the case of two Lutheran boys, fresh-cheeked, well-clothed, manly looking fellows of about sixteen, who had stolen from the plate in their own church on Good Friday. The Jewish judge, having kept them in the Detention School for two weeks to think the matter over, had them brought before him a second time. As they stood shamefaced and penitent, he said to them: 'Boys, you forgot what day it was when you stole from the plate of your church on Good Friday, and you forgot that on the hill outside the city of Jerusalem were three figures hanging, and the one on either side was a thief. Boys, go home and live up to the religion of your fathers and your mothers.'

"Charges of exactly this spirit are a common thing in the Juvenile Court, whether the judge be Catholic, Protestant, or Jew."

### LABOR UNION AND SALOONS.

VICAR GENERAL CASSIDY of the Roman Catholic diocese of Fall River (Mass.) gave utterance to these words in a recent speech to some union labor men:

"Like the flesh and the spirit, face to face in deadly warfare, stand the labor unions and the saloon. I wish to say carefully and without reserve, so as not to be misunderstood, upon the judgment which the workingman renders on the saloon not only hang the life or death of the saloon, but of myriads of men, women, and children. When we consider that nearly 2,000,000 men are unionized, and that millions of other men are not unionized, when all these workmen, becoming convinced of the evil of the saloon, sever their relations with it, its power will be broken.

"I urge you to sever your connection with that which disrupts families, never united them; which debases people, never purifies. I stand side by side with the representatives of labor who object to the labor union being tied as the tail of the brewers' kite. The saloon is contrary to all that the union stands for. It is the union's worst enemy and unionism will never rise to its proper sphere if it allows the liquor traffic to hang around its neck the cursed thing that men call the saloon."

THE University Settlement of New York (184 Eldridge Street) has published an interesting report on the shirt waist strike, which contains the following suggestive paragraphs:

"The contention of the striking employes is that they can only enforce their demands if they have the backing of the union. The contention of the associated manufacturers is that the recognition of the union would mean disastrous interference with their business through the union representatives."

"The manufacturers who oppose the recognition of the union in any form claim that they are strong enough to remedy any abuses of the trade, whether it be unfair treatment of employes as to methods of payment, hours of work, condition of the shops, or what not. Their own attitude seems to be that of wanting to be given a chance to do their own house cleaning."

A record of where this house-cleaning has been undertaken by the manufacturers would make an interesting, although a very short, chapter in the history of the trade.

THE National Housing Association, with Robert W. De Forest as president, has been organized. Its objects are to study city congestion and the means of preventing it, and to act as a clearing house for other associations working along similar lines. The movement includes representatives from fifteen states, from the Atlantic to the Pacific and the Gulf.

AN EMPLOYERS' liability bill is pending in the Ohio legislature.



## Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

### LAY BAPTISM.

To the Editor of *The Living Church*:

IT seems to me that the position taken by the Rev. Samuel F. *Annotated Book of Common Prayer* may be interesting, the references to rubrics being, of course, to the English office:

The question of lay baptism involves two things: First, its validity, and second, its legality. As I understand it, your advice was with reference to the latter: You say, "A lay reader would be justified in baptizing a person who would otherwise die unbaptized."

Now our branch of the Catholic Church declares that Christ hath ordained "two sacraments, as generally necessary to salvation"; of which baptism is one. Baptism is for the remission of sins. An unbaptized person, then, has no hope of eternal life. I contend, therefore, that a lay reader would be fully justified in giving this hope to one who would otherwise die without it. He would be justified in God's sight surely.

Nor from the standpoint of the Church would he be unjustified. Are the Articles binding upon this branch of the Catholic Church, notwithstanding their having been established in 1801? But in either case, the article reads, "ministering the sacraments in the congregation," which last was used as a limiting phrase, or it would have been omitted, as the writer has omitted it in his quotation.

Furthermore I find nothing in the office for the Ordering of Deacons which prohibits the baptism of adults by the deacon. The term, "it appertaineth," does not limit the functions of a deacon to the things specified; such is not the meaning of the word. This Form of Making Deacons dates from a time, if I mistake not, when unbaptized adults were almost unknown within the territorial limits of the Anglican Church, which fact sufficiently accounts for the omission of specific statement of authority to baptize adults. Certainly the deacons who administered this sacrament under the authority and supervision of the Apostles baptized adults. And if the authority to remit sins is not conferred upon the deacons of what effect is their baptism of infants? Must all such be rebaptized?

Moreover the Church directs any lawful minister that can be procured to administer this sacrament, in case of need, but the Church does not, so far as I can find, prohibit the administration of this sacrament in case of extreme danger when a lawful minister cannot be procured.

But is not a lay reader a lawful minister? Canon 19 (1905) speaks of being "duly licensed or ordained to minister," omitting any comma after the word licensed; Canon 21 uses the term *ordained minister*. Does not this language imply a minister who is not ordained? Surely the canons provide for licensing a layman to do and say that which the rubrics direct the minister shall do and say. Does not all this imply that a licensed layman is a lawful minister?

To be sure the lay reader is expressly limited to the use of the four offices, but it is not made clear that he is prohibited thereby from using the indispensable formula for administering baptism. Clearly he has no legal right to use the offices for baptism. But the use of these is not essential to its validity.

I feel sure that lay baptism in case of extreme danger is neither unlawful nor inconsistent with the canons and rubrics of the Church. Its validity is quite another matter and from this standpoint perchance it may be contradictory to the doctrine of orders as commonly accepted in our Church. It is contended, however, that lay baptism was held valid by the early Church. But I can find no reason whatever for questioning either the legality or the validity of baptism of adults by a deacon.

L. A. DAVISON.

St. James' Rectory, Theresa, N. Y., March 28, 1910.

To the Editor of *The Living Church*:

IN regard to lay baptism, the following quotations from Blunt's *Annotated Book of Common Prayer* may be interesting, the references to rubrics being, of course, to the English office:

"But, although these additions and alterations (*i.e.*, of the rubrics) were probably made with the object of checking lay baptisms, it cannot be said that they contain any decision against their validity; nor, indeed, can it be supposed, for a moment, that the prudent men who superintended the various revisions of the Prayer Book would have reversed, merely by a rubric, the long-established tenet of the Church of England that lay baptisms are in some cases necessary, and are not to be repeated. Moreover, in the questions to be asked by the clergyman of those who bring a privately-baptized child to the Church to be received, it is expressly stated that the 'things essential

to this sacrament' are the 'matter' and the 'words,' no notice being given that the person who performed the ceremony was one of these 'things essential' more than those who were present. Lastly, although there were supposed to be about 300,000 persons in England who had been baptized by laymen, at the time when the clergy were restored to their duties in 1661, no public provision was made by the Church for rebaptizing them, nor does it appear that any doubt whatever was thrown upon the validity of their baptism by those who revised our offices."

The Council of Arles (A. D. 314) decided that heretics and schismatics could give true baptism, provided they were in holy orders, and the nineteenth canon of the Council of Nicaea confirmed this decision, but no further decision on the subject was ever given by a General Council.

"The validity of lay baptism was maintained by Tertullian" (*De Bapt.* XVII.). "It was allowed by the Patriarch of Alexandria in the case of some boys baptized by Athanasius when he himself was a boy" (Rufin. I-14). "St. Augustine maintained it to be valid, not only in cases of necessity, but under other circumstances also" (*Aug. De Bapt.* VII., 102; *Cont. Parmen.* II., 13). Without citing any further authorities, it may be sufficient to give the more emphatic words of Hooker, "Yea, 'Baptism by any man in case of necessity,' was the voice of the whole world heretofore" (*Ecc. Polit.* V., Ch. 61, 3). He also affirms in his subsequent argument that even Baptism by women in case of extreme necessity was valid, and not to be reiterated (Blunt, *Annotated Book of Common Prayer*, 404-405).

G. E. MOULTON.

Syracuse, N. Y., 909 West Genesee St.

[The discussion of this subject is now at an end.—EDITOR L. C.]

### PRONUNCIATION OF LATIN.

To the Editor of *The Living Church*:

IN your London Letter of March 1st from your correspondent, J. G. Hall, published in *THE LIVING CHURCH* of March 19th, an account is given of the opening of the Convocation of Canterbury, at St. Paul's, with the customary Latin service, in which the Litany was sung by the Bishop of Salisbury, the sermon was delivered by Rev. Dr. Warre, Provost of Eton, the Archbishop of Canterbury giving the benediction—all in Latin—after which the Archbishop admonished the presbyters, in Latin, to form themselves into a Lower House, and at the Convocation itself the formal proceedings were also in Latin.

I am interested to know what pronunciation of Latin is customary in England on such occasions. Do they still keep up the Erasmian method, pronouncing as in English, or have they adopted the Continental method, or have they gone so far as to take up the ancient Roman?

Even if the universities have now given up the English method, it may be that the ecclesiastical authorities, many of whom are no longer young, cling to that, as the one in which they were educated.

I shall be glad if you, or any of your readers, will kindly inform me how the matter stands.

March 21st.

Yours truly,

E. E. DANA.

### VISITING BISHOPS AT GENERAL CONVENTION.

To the Editor of *The Living Church*:

IT will probably interest the entire Church to know that the Bishop of Salisbury has accepted the invitation of the presiding Bishop to preach the sermon at the opening service of the General Convention to be held in Cincinnati next fall. This is largely by the grace of the Bishop of Pennsylvania, who would by succession have been the regular preacher, among our own Bishops. It is not known yet what other Bishops may possibly attend the Convention, but we shall have at least a delegation from the sister Church in Canada. And as there are likely to be several English Bishops at the bi-centenary celebration of the Canadian Church at Halifax in September, we may possibly count on visits from some or all of them. All this, of course, will be definitely determined later.

Faithfully yours,

BOYD VINCENT.

Cincinnati, Ohio, March 22, 1910.

### PROPOSITIONS TOWARD UNITY.

To the Editor of *The Living Church*:

REFERRING to clause 17 of the Round Table statement on page 655 of *THE LIVING CHURCH*, and to the editorial comment on this clause in the issue of March 19th, it may be of interest to quote a note by a recognized scholar and astute observer, the Rev. Professor Philip Schaff, D.D., concerning the Chicago-Lambeth Quadrilateral.

"The most recent and authoritative deliverance of the Episcopal Church of England and America is the four articles of the Pan-Anglican Conference, held at Lambeth Palace, London, 1888, as a basis of union for English-speaking Churches.

"This is the shortest and most liberal creed ever set forth by any orthodox Church. But the fourth article (The Historic



Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church), which refers to government rather than doctrine, has met with serious objections in the non-episcopal churches."—*Theological Prop.*, fifth edition, p. 346.

On page 415, he also notes, "The proposal has not as yet led to practical results."

In this connection may I not say that "The Liturgy of the (Dutch) Reformed Church in America" (edition set forth by the Board of Publication, New York, 1908), contains, together with the Apostles' Creed and the Nicene Creed, the Athanasian Creed, "damnatory clauses" and all that is contained in the Church of England Prayer Book version. Some changes to more modern English, and some few omissions of redundant words are noticed, but the variations are of no theological importance.

Newark, N. J., March 19, 1910.

JOHN KELLER.

### EASTERN OREGON.

*To the Editor of The Living Church:*

**R**EFERRING to your editorial in the issue of March 19th on the Creation of New Missionary Jurisdictions, and to a letter from a layman in Eastern Oregon on the same subject, I am sorry to note the omission from both of any word of appreciation of the splendid work Bishop Paddock is doing for the Church in Eastern Oregon. That there are no more clergy there than there were two years ago does not mean that the Bishop has not tried to get them. The pressing need in both Eastern and Western Oregon is, as you state, for more priests of the right kind, and for more money with which to pay them living salaries; and Bishop Paddock's failure for the present to secure missionaries is the experience of most Bishops who can only offer \$800; but he does not allow himself to become discouraged, and with a brave heart is studying his field, visiting every part of it, spending days at a time in trying to know his people and the conditions which must meet the clergy whom he will eventually place among them. As yet there are very few railroads, and he has to do much staging through his district of about 60,000 square miles. In your editorial you do not seem to realize that the Cascade range of mountains makes just as great a barrier in Oregon as the great lakes do in Marquette. In one way the Bishop of Eastern Oregon has a work to do which is not unlike that of the Bishop of Alaska, while it lacks the latter's picturesqueness. Bishop Paddock is most self-sacrificing and heroic, has kept steadily in his field and hard at work since his consecration. The scattered people on far away ranches and in small towns are devoted to him. Stage drivers, hunters, ranchers, business men in the interior of this great inland empire, and communicants who have been neglected for years are finding in him a personal friend, and a kind and loving shepherd. His spiritual force and devotion to his work are winning their way. He has a clear-cut and definite policy which he is quietly working out. His is no easy life or simple problem. "In journeyings often, in weariness and painfulness, and in perils by his own countrymen."

Faithfully yours,

CHARLES SCADDING,

Portland, Ore., March 23, 1910.

Bishop of Oregon.

*To the Editor of The Living Church:*

**T**HE good layman out in Eastern Oregon is too much in a hurry, I fear, in his criticism of his Bishop. It is a comfort to know Bishop Paddock has remained in his field and it is due the Bishop to say, and perhaps he will not be offended if I quote his letter to me, asking for men, which I received several weeks ago:

"The Church out here is very weak and I have but a little handful of clergy. For two years I have been visiting every nook and corner, getting acquainted with the people and studying the problem, so that if possible all might build wisely when we started our aggressive campaign. I want now three or four good men, possibly five, and have secured a living salary."

This is what the young missionary Bishop has been doing, and from my experience it indicates business in the Lord's vineyard. Will you allow me to suggest through your paper that if any enthusiastic and tactful priest or deacon wants to get into a salubrious climate, let him write, with good letters of clergymen known to both the applicant and Bishop enclosed, and offer himself for the most glorious work of all, missionary work in a hopeful field and under an appreciative and considerate Bishop, and on a salary as good at least as the average.

FRANK R. MILLSAUGH,

Bishop of Kansas.

*To the Editor of The Living Church:*

**I**T may have been a mistake to divide the diocese of Oregon into two jurisdictions, but the Bishop of Eastern Oregon is not to blame if his field has not developed as rapidly as it was hoped it would. He is travelling all the time, endeavoring to hunt up and minister to the scattered flocks, and has been as constantly trying to get men.

Is a Bishop to be blamed because he cannot get to men to accept proffered positions? Is a Bishop to be blamed for not accepting men who would come but have been misfits elsewhere? Is a Bishop to be blamed because he thinks it is the better plan for the people

to make some definite attempt towards self-support, instead of paying the minister's salary entirely himself?

The field in Eastern Oregon is hard to fill. It requires men who are strong physically as well as spiritually, good organizers, and with a patience surpassing that of Job, for the work is that of laying foundations. Such men are always hard to get and the supply is usually preempted by Bishops nearer the seminaries and of more attractive fields. Bishop Scadding of the western diocese has been over three years filling his vacant missions and parishes and they are not yet all supplied, and little has been done in the way of new work for want of laborers. I have nothing to criticise in your editorial on the creation of new missionary jurisdictions, but the letter of your correspondent in the same issue is so replete with unfair innuendoes against Bishop Paddock that it does him a great injustice, and should not be allowed to pass without question.

La Grande, Ore., March 21, 1910.

UPTON H. GIBBS.

*To the Editor of The Living Church:*

**I** RESPECTFULLY submit that the letter of Judge Ramsay in your last issue should have been sent to the Board of Missions and that some of its expressions should have been omitted.

It is quite certain that Bishop Paddock did not ask to be made a Bishop nor to be sent to the large territory of Eastern Oregon. The Church called him and sent him, and I believe that it was only after the most careful and prayerful consideration that he accepted the charge of what he knew must be a difficult and heroic task.

What is the meaning of the term "slum worker" as applied to the Bishop? It is no reproach to a man that he is a "worker" and if he labors in the "slum" he certainly did not create the slum nor accept labor there for his own ease and advantage.

Bishop Paddock succeeded the Rev. H. R. Hulse as priest in charge of the Pro-Cathedral in Stanton Street, New York, and there he labored in season and out of season for three years. He was then called to the Church of the Holy Apostles, where he proved himself one of the dynamic forces for the betterment of moral conditions in New York. "Slum worker" indeed! Who does not know his splendid and unselfish record? Suppose he has not done all he wanted to or tried to in a large, new, untried field, what of it? Does he not deserve the loyal support and encouragement not only of the Church at large but of the Board of Missions?

Perhaps the district of Eastern Oregon should not have been set off. Perhaps Bishop Paddock should not have been taken from his work in New York. Perhaps Judge Ramsay should have been consulted before action on these two proposals had been finally taken; but the tone of the complaint seems to me uncandid, unfair, and disloyal. If the Board of Missions can do anything to give the Bishop men and money it ought to be done, but I protest against blaming him for a situation he did not create, and for a lack of workers due to conditions for which he is not responsible.

Helena, Mont., March 19, 1910.

FRANCIS R. BATEMAN.

### THE PROPOSED PREAMBLE.

*To the Editor of The Living Church:*

**I**N the issue of your valuable paper of February 5th I read with interest your editorial on the proposed preamble. I am far away, but, if not too late, I should like to add my contribution to the subject.

At the last General Convention I was one of the few who spoke against the proposed Preamble, and further thought has only strengthened my conviction that it ought not to be adopted. And, since reading your editorial, this conviction is intensified. For you affirm that the purpose of Dr. Huntington "in framing the Preamble was to give a place where the position which 'this American Church' occupies in Christendom might be briefly stated, to the end that the fuller statements embodied in the Thirty-nine Articles might be dropped from the Book of Common Prayer." The reason these words of yours have increased my opposition to the passage of the proposed Preamble is for the simple and, at the same time, weighty reason, that it was not made clear to the members of the General Convention that the real purpose of the Preamble was a new and short statement of the position of our Church in order that the Thirty-nine Articles might be dropped from the Book of Common Prayer. It may be of small importance whether the Thirty-nine Articles be bound with the Prayer Book, so long as the Preface to that book affirms that "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship." But a new statement of the doctrines of this Church I consider to be of the profoundest importance, and should not be undertaken save with the deliberate and full knowledge of the Church, and after a joint commission of both houses of the General Convention has given the subject prolonged and serious consideration.

Since the proposed Preamble is intended to take the place, as it were, of the Thirty-nine Articles, it seems to me to be a most remarkable procedure to amend a book like the Prayer Book, which relates to doctrine, discipline, and worship, by striking out or omitting therefrom lengthy doctrinal statements, and to place the substitute therefor in an entirely different book, which relates only to organization and administration. I am strongly of the opinion that any new statement of her doctrinal position which this Church



may think best to put forth, should be given a place in the Prayer Book and not in the Digest.

In my judgment one of the strongest reasons for placing all important statements of our Church principles in the Book of Common Prayer is this: The Book of Common Prayer is in the hands of all our members, both clerical and lay, is widely known outside of our communion, and can easily be had at nearly every book-store; while, on the other hand, the Digest, the book in which the constitution and canons are bound together, is not in the hands of any considerable number of our clergy, is practically an unknown book to our laity, has no circulation to speak of outside of our own communion, and is not easily obtainable. If, therefore, we desire the rest of Christendom, or even our own members, to know where we stand doctrinally, then, in my judgment, the best medium through which that may be accomplished is the Book of Common Prayer. Nay, if we insert in the Digest statements of Church principles which do not correspond clearly with statements in the Prayer Book, or are lacking in comprehensiveness, are we not in danger of erecting as it were a double standard of doctrinal statements, which in the end is likely to lead not alone to controversy among our own people, but possibly stand in the way of our being clearly understood by those whom we would wish to draw toward Christian unity?

So far as the proposed Preamble itself is concerned, it strikes me as quite unsatisfactory as a statement of Church doctrine, because of its ambiguity and incompleteness, which I suppose has occurred to many and has doubtless been commented upon. In my humble judgment this Church would have no need to restate, even briefly, her position in Christendom, in the event of her reaching the decision to order that the Thirty-nine Articles be no longer bound with the Prayer Book.

If it should be thought desirable to enact a Preamble the following form seems to me to be more satisfactory than any I have yet seen:

#### PREAMBLE.

This American Catholic Church in the United States of America (hitherto called the Protestant Episcopal Church) having set forth the Book of Common Prayer, in which are expressed the principles of her doctrine, discipline, and worship, has found it expedient to establish and enact for her efficient organization and administration the following constitution and canons:

Some of the merits of this form of Preamble are, in my judgment, these:

1. It puts the name of the Church at the beginning.
2. It points to the Prayer Book as the Church's authorized statement of faith and practice.
3. It employs no doctrinal statement and at the same time comprehends all the doctrines in the Prayer Book.
4. It binds together, as it were, the Prayer Book and the Digest as other proposed Preambles have failed to do.
5. It serves as a Preamble or Foreword for the whole book we commonly call the Digest, in which the Constitution and Canons are bound together.

CHARLES L. MALLORY.

Cairo, Egypt.

### ST. STEPHEN'S COLLEGE AND OTHER CHURCH COLLEGES.

To the Editor of The Living Church:

WILL you kindly allow me the privilege of replying to Mr. McKim's very reasonable criticism of my former letter to you about St. Stephen's College? When I used in that letter the word "almost" I did so with both Kenyon and Sewanee in mind. I am sorry I did not say so explicitly. It is good to know that both Kenyon and Sewanee are standing firmly with us as avowedly Church colleges. The more the better. All three and more besides ought to be and I feel sure will be generously supported by Church people when it is realized that a sound academic training in the healthy atmosphere of the Church, the Bible, the Prayer Book, and the sacraments does not tend to develop the sectarian or party spirit, but, on the contrary, gives young men a broader and more generous outlook on life.

Yours faithfully,

WILLIAM C. RODGERS.

St. Stephen's College, Easter Day, 1910.

KEEP CLEAR of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—John Hall.

## Literary

### THE EASTERN CHURCH.

A VALUABLE addition to the literature pertaining to the Oriental Churches is *Mother of All Churches: A Brief and Comprehensive Handbook of the Holy Eastern Orthodox Church*, by the Rev. F. G. Cole. The American edition furthermore bears a preface by the Bishop of Harrisburg. The book gives us, in several chapters, a history of Eastern Christianity, and then tells us in the greater portion of the book of the present conditions, customs, and worship of that portion of the Church, including a translation of a large portion of its liturgy and other services. An interesting chapter bears the title "Relations with Anglicanism," which is of value, although we dislike the growing practice of treating Anglican Christianity in a term ending in 'ism.' [Edwin S. Gorham, New York.]

And the present state of Oriental Christianity will be gathered most intelligently from a folded chart on paper bearing the title *A Synopsis of Oriental Christianity*, by Athelstan Riley. This shows in detail the different Churches comprising the Eastern Communion, with some information as to the numerical strength and governing body or chief Bishop of each. [James Parker & Co., Oxford.]

### MISCELLANEOUS.

*The Comfort of the Holy Ghost. Ordination Addresses.* By the Rev. J. B. Seaton, M.A., Rector of St. Mary's, Johannesburg, Sometime Vice-Principal of Leeds Clergy School. With Preface by the Bishop of London. London: Wells Gardner, Darton & Co., Ltd.

The good word of the Bishop of London is well bestowed upon this little volume. In five brief chapters it tells again the power of the Holy Spirit in history, in life, and in the work of God's priest and servant. The author finds his leading ideas and their order in the collect for Whitsunday. To these he adds a second chapter on loyalty to our Lord as the great fruit of the Spirit. Then follows the "right judgment in all things," and next, the "rejoicing in His holy comfort"—the sustaining joy of hope. The fifth and last chapter is an ordination sermon on The Divine Call, brief and beautiful.

In the nature of the case much that must be said to men about to be ordained must have been said before. The value of this book lies in the perfect soundness of the author's position, together with his constant caution against the narrow and set mind, the peril of the orthodox. The style is fluent rather than terse or epigrammatic. It is not therefore easy to give by quotation its best impressions. One utterance is, however, too good and too brief to omit. People who grow hateful and bitter over some religious question say: "But there are great principles at stake!" "Yes, but the greatest of all principles is at stake, above and beyond all questions which divide us—the principle of charity." JOHN MITCHELL PAGE.

THE AUTHOR of *Some Aspects of Meditation*, who prefers to remain anonymous, but is apparently a sister in one of the religious orders, gives us, in *Voices of Prayer* (Longmans, Green & Co.) a series of devotional meditations on the 86th psalm. Two things are to be noted in the book: the skill with which the words of this "psalm of David" (the Beloved) are applied to David's greater Son, the Beloved of the Father; and the freshness of view-point and vividness of interpretation resulting from tracing the root meanings of some of the Hebrew originals of the text. There are twenty meditations and a short introductory chapter on the various Hebrew words used for prayer. The volume has a brief commendatory note by the late Bishop of Mashonaland. [*Voices of Prayer; or, Thoughts on Psalm Eighty-six.* By the author of *Some Aspects of Meditation.* With commendation by the Rt. Rev. William T. Gaul, D.D. New York: Longmans, Green & Co. Price, \$1.00.]

*Comparative Mythology.* An Essay. By Max Müller. Edited, with additional notes by A. Smythe Palmer, D.D. New York: E. P. Dutton & Co. Price, 50 cents.

This is a reprint of the epoch-making thesis of Professor Max Müller wherein the theory of the original solar myth, as first projected by him, is proposed for the reconciliation of all mythology. Whether or not the writer's conclusions are convincing, there can be no doubt that this little book gives a most enlightening view of the mythologist at work, and shows the immense use which science has made of modern philological data. No better introduction to the study of mythology could be imagined.

*Perfect Through Suffering*, by the late Rev. H. Montagu Villiers (Longmans), is a devotional and doctrinal treatment of the book of Job reduced to its present form from material given by the author in addresses given in church. A most suggestive and helpful book for clergy and laity alike.



## JESUS AND THE MOSS.

(From the German of Helmine von Checy.)

The moss grows in the deep ravine,  
Within the forest's lap, unseen—  
A carpet 'neath its shade—  
'Tis delicately soft and fine,  
And yet a marvel of design,  
With branching leaflets made.

The moss looks at the glowing trees,  
And then a radiant rose it sees;  
"Ah me! such bloom," it sighs;  
"Though many footsteps o'er me tread,  
No drooping glance on me is shed,  
For beauty lures the eyes."

As fades the golden light of day,  
The Saviour passes on His way,  
With features wan and pale;  
His wounded feet must onward press,  
The thick moss soothes with soft caress,  
Within the quiet dale.

The Lord had trod the desert's land,  
Through burning heat of sun and sand;  
The moss was cool and fair.  
He whispers low: "My way to cheer  
Our Heavenly Father placed you here,  
Proof of His loving care.

"And dim, indeed, the eye must be  
That in thy smallness doth not see  
The great Creator's heart;  
Thou dainty plant—so deftly wrought—  
Thou, too, art object of His thought!  
With patience, bear thy part!"

He speaks, and from the mossy bed  
A lovely flow'et lifts its head,  
And nestles in the green.  
And men have named the flower, *moss rose*;  
Type of a lovely heart it grows;  
In every land 'tis seen.

The moss had kissed the Saviour's feet,  
And made His earthly burden sweet,  
And Christ its service blest.  
Oh, heart! As pure and gentle be,  
A lowly dwelling place, where He,  
The Son of God, may rest.

*Helen Maude Greenslade.*

## THE SANCTUARY KNOCKER.

BY ALICE MAY ELLIOT.

ON the great door of Durham Cathedral hangs a curious iron knocker, wrought into the shape of a grotesque face, with a ring in the mouth, and great staring eyes which look expectantly out over the square. This was the sanctuary knocker, and a welcome sight it must have been to many a poor fugitive, fleeing from oppression or driven to this place by an agony of repentance for his crime. In those old times there was always a light streaming from the window in the watching chamber above the door, and gleaming out from the eyes of the knocker. The last steps were taken, the breathless man had laid hold of the knocker and was safe, even before one of the monks who were always in the watching chamber could open the cathedral door. Then there was a dash across the nave, and the sanctuary chapel was attained. The shrine of great St. Cuthbert was sufficient protection against the mightiest foes.

Beverley, Hexham, Durham, and Beaulieu were the principal sanctuaries in England outside of London, but many abbeys possessed special charters and immunities, and most of these had measured spaces about them, in which the fugitive would be as safe as in the church itself.

The idea of a sanctuary for the distressed was borrowed by the Christian Church from the cities of refuge, of which we read in the books of Numbers and of Joshua. There were six of these cities set apart from the forty-eight cities which were the portion of the Levites: three on the eastern side of Jordan, Bezen, Ramoth in Gilead, and Golan; and three on the western side of the river, Kedesh in Galilee, Shechem, and Hebron. As the abbeys grew during the Middle Ages, and their power increased, their rights to give sanctuary became more defined.

Froude describes them in his essay on the dissolution of the monasteries, as follows:

"Alike in the village and the city, amongst the unadorned walls and lowly roofs which closed in the humble dwellings of the laity, the majestic houses of the Father of mankind and of His special servants rose up in sovereign beauty. And ever at the sacred gates sat Mercy, pouring out relief from a never-failing store to the poor and the suffering; ever within the sacred aisles the voices of holy men were pealing heavenward in intercession for the sins of mankind; and such blessed influences were thought to exhale around those mysterious precincts that even the poor outcasts of society—the debtor, the felon, and the outlaw—gathered around the walls as the sick men sought the shadow of the apostle, and lay there sheltered from the avenging hand until their sins were washed from off their souls."

Some few persons were forbidden the privileges of sanctuary: traitors, Jews, infidels, or those who had committed sacrilege, but the great multitudes who flocked to the Church were received and cared for by her. Originally a wise institution, giving protection which could not be found elsewhere in those wild and lawless times, sanctuary at last came to be, not a place where the weak might flee from the tyranny of knight, Bishop or king, not the refuge of the man who had slain his fellow by accident or in the madness of a moment, or who had unwittingly broken any law of the land, but a collection of wretched houses in mean streets, such as clustered about the ancient abbey of St. Peter, at Westminster, where the idle and the vicious lived in security from bailiffs until the last privileges were revoked, and sanctuary could be had no longer.

There are no breathless fugitives climbing Durham's hills to-day in order to seize the handle of that grim old knocker; but all the children in the town gather in the square on Shrove Tuesday afternoon when the cathedral bell rings. They have a tradition that some day pancakes will drop out of that gaping iron mouth, and they wish to be on hand to see the marvel.

Like so many customs in England, this gathering of the children in the cathedral square at Durham has a meaning, although they are ignorant of it themselves. During the Middle Ages, there was a bell rung in every parish church on Shrove Tuesday to remind the people that they should make their confessions and be absolved or shriven, before the beginning of the holy season of Lent. This bell was rung at an early hour, and later there was rung another bell, called the pancake bell.

"When Lent was kept by a strict abstinence from meat all through the forty days, it was customary to use up all the dripping and lard in the making of pancakes. To consume all, it was usual to call in the apprentice boys and others about the house, and they were summoned by a bell, which was naturally called pancake bell." After the Reformation the people continued to call the bell which was rung on Shrove Tuesday, pancake bell, or fritters bell, and there are jingling rhymes repeated in Northamptonshire to this day, such as:

"Roast beef and marshmallows,  
Says the bells of All Hallows.'  
Pancakes and fritters,  
Says the bells of St. Peter's.  
Roast beef and bol'd,  
Says the bells of St. Giles.'  
Poker and tongs,  
Says the bells of St. John's.  
Shovel, tongs, and poker,  
Says the bells of St. 'Pulchre's."

In many counties in England the children go about from house to house on Shrove Tuesday, singing their rhymes and receiving their customary gifts.

"Knick, knock, the pan's hot,  
And we be come a-shroving.  
A bit of bread, a bit of cheese,  
A bit of barley dompling,  
That's better than nothing.  
Open the door and let us in."

Gone are the days when the great cathedral at Durham was "half Church of God, half fortress 'gainst the Scot." No more the Bishop leads out his armies against his foes or receives those fleeing to him for succor. The Castle has become the University of the North, and troops of rosy English children stand and look at the old sanctuary knocker, expecting no greater gift from it than that of a marvellous pancake, but still those strange eyes seem to look back through the centuries to the fugitives who swam the foaming river Wear, and climbed the cliff and at last grasped the iron ring, and so, travel-stained and weary, gained St. Cuthbert's Peace.





## CONTENTMENT.

A FEW years ago there died at the Louise Home, in Washington, a lady largely over ninety years old, who was literally the sunshine of the house, radiating a brightness which inspired and strengthened all who came within her sphere. Practically blind, with dulled hearing, she was so helpless from rheumatism as to be unable to stand. When wheeled in her chair into the corridor, however, her reply to those who stopped to inquire as to her health was always, "Wonderfully well," while her quavering voice might often be heard singing some cheering hymn.

One day a visitor, seating herself beside her, begged for the secret of her happiness; and to her she told the following story:

"Left widowed and penniless by the Civil War, with the care of an invalid son, I established a small school for the children living around my country home, by which I managed to keep actual want at bay. One rainy winter morning, having cooked our meagre breakfast and put the room in order, I sat with my open Bible on my knee, awaiting the coming of my pupils.

"From lack of means for repairs, everything about me was falling into decay. The roof leaked, the chimney of my one fire smoked, and, dispirited and discouraged, I thought, 'Why keep up the struggle?'

"Suddenly my eyes fell upon the open Bible; and these words, 'I have learned in whatsoever state I am, therewith to be content,' seemed to start out upon the page. I had often read them before, but now they were charged with new meaning—they were illumined, as it were, with light from above.

"'Learned,' I repeated, 'learned.' Then, it was no more natural to St. Paul to be content than it is to me. He had to learn. 'And who,' I mentally asked, 'was his teacher?' 'One,' came the answer, 'who is no respecter of persons. One who is just as willing to take me under His tuition, as He was to take the great apostle, if I will only ask Him, and submit myself to His guidance.'

"And so, without delay, lifting my heart to God, I begged to be taught by Him the blessed lesson of contentment. I was a dull scholar, and it was not learned without many trials and bitter tears. But the Great Teacher was infinitely patient. At length the task was mastered and now—a smile lighting up the withered face—"I have learned in whatsoever state I am, therewith to be content."

G. S. W.

## A FEW RANDOM THOUGHTS.

BY RALPH ERSKINE GENTLE.

THE little sins get in at the window and open the front door for the full-grown housebreakers. Every sin tells upon character and makes the repetition of itself more and more easy.

A gentleman heard two distinguished clergymen preach one Sunday. Relating his experience, he said: "In the morning I could not see the Master for the man; in the evening I could not see the man for the Master."

The weapon the Divine Man used to defeat Satan was, "It is written." The human man cannot have a better one than the same Sword of the Spirit.

Carry an appetite to God's house and you will be fed. We sometimes hear the complaint "There was no food for my soul," when the truth is, there was no soul for the food.

To every true Christian these two things may be said: first, you have need of Christ; and second, Christ has need of you. He saves you; you serve Him. He is the Light of Heaven, and there is no need of lesser lights to show His glory; but in this dark world Christ's countenance shines through the spirit and life of His people.

After great moments and high triumphs in life comes Marah. Marah was just before Elim—the alternation, how blessed! The shade of palms and cool water of the wells, one for each tribe and one for each elder. So we have alternations in life and experience. What changes bitter to sweet for us? The Cross, the remembrance of Christ's death. "Consider Him that endured." The cross is the true tree which, when "cast into the waters, the waters were made sweet." Recognition of and yielding to God's will—that is the one thing which for us

changes all. The one secret of peace and of getting sweetness out of bitterness is loving acceptance of the will of God.

An aged Christian, lying on his deathbed in a state of such extreme weakness that he was often entirely unconscious of all around him, was asked the cause of his perfect peace. He replied, "When I am able to think, I think of Jesus; and when I am unable to think of Him I know He is thinking of me."

The question, "What is truth?" was asked at a deaf and dumb school. In reply one of the boys drew a straight line. "And what is falsehood?" The answer was a crooked line.

## THE WOMAN WHOM THOU GAVEST.

BY CLARA MARSHALL.

EADDY, my dear, *don't* have a mission."

Readers of Dickens will remember this brief bit of advice given by poor Mr. Jellyby to his daughter on her wedding day, and do not need any explanation of the reason for its bestowal.

There are those who say that the one mischief wrought by Dickens in his otherwise harmless literary career was the knock-down blow given to the cause of foreign missions in his description of Mrs. Jellyby and her housekeeping. Of course Dickens was nothing if not a caricaturist, and the reforms he accomplished by the exercise of this talent may be set against the harm that resulted from some of his descriptions having been taken too literally. Sensible readers are well aware that Mrs. Jellyby of *Bleak House* was almost as complete a myth as the famous Mrs. Harris of *Martin Chuzzlewit*. If her creator attempted to point a moral by calling attention through her to the unwisdom of going to extremes in certain kinds of good work, let us hope that he has succeeded for all time in making housemothers understand that no duty can take precedence over the one they assumed at the altar rail.

Mrs. Jellyby's devotion to Borriaboola Gha, on the right bank of the Niger, to the exclusion of her husband's home in London, was a decided breakage of her marriage vow. It will be remembered in this connection that when all of the settlers in Borriaboola Gha who did not die of the fever had been sold by the king of that country for rum, even then there was no change for the better in Mrs. Jellyby's household management; on the contrary, she entered heart and soul into the fight for women's rights, work requiring a greater amount of correspondence than ever, forcing him she had promised to love and to cherish to seek in his daughter's home the comfort he could not find in the place where his wife, with the aid of a hired secretary, devoted her days to the emancipation of her sex.

It has been demonstrated during the last generation that the good little boy and girl of whom our forbears were fond of talking and writing were no good whatever as models for other little boys and girls, and that a much better plan is to bring up examples to be avoided. Perhaps it is just as well for grown-ups to be instructed in like manner, and as a very much overdrawn example of how to be a failure as a wife and mother Mrs. Jellyby is as much in demand for clamoring suffragettes as she was fifty years ago for those suspected of being more interested in little Borriaboolians than in their own offspring.

We may have heard the expression, "conflicting duties," but duties never conflict, whatever pleasures may do. The supreme duty always comes first, and if it takes up all of a woman's time, then, if she is called elsewhere, it is not the call of duty that has summoned her, but some other cry to which inclination induces her to give heed. It was easier for Mrs. Jellyby to attend by letter to the affairs of Borriaboola Gha than to visit her kitchen in person, and it is easier for only too many house(step)mothers of to-day to obey any call that summons them away from home duties that stare them in the face. Only a lunatic would question the fact that when a woman has young children her first duty is to the helpless little beings she has brought into this world of trouble. She is their natural head nurse, their primary teacher. She is also judge and jury in the home court of justice.

Public spirit is well enough, and women proudly and justly claim that many of our wisest reforms have been brought about by feminine persistency. If it be true that female suffrage is a thing to be desired, it will come in time. To fight for it to the neglect of duties unquestionably feminine is to fight against it, and it is to be feared that, as things go now, if this great cause had language its first cry would be—

"God save me from my friends."



## THE UNWELCOME VISITOR.

BY EMMA PLAYTER SEABURY.

**R**EADE that, Anna," and the husband, frowning, handed a letter across the breakfast table:

"MY DEAR BROTHER:—I am coming to see you this fall, if convenient for you, and I feel like saying if it is not. I am passing through your city on my way to California for the winter. It is so long since I saw you dear people, I simply must stop over a week with you. We seem to know so little of each other these many years, and it has seemed to me there was a note of discouragement in your infrequent letters, or perhaps a holding back of something you were not telling me. I am resolved to see you anyway, and bridge over the years between us, by the love and interest I feel for you. Do not dare to say me nay.

"I shall be there the first week in December.

"Lovingly,

MARY."

"We cannot have her come here now," said Anna Harris, as she finished reading the letter. "She comes from such a beautiful home; do look at all our shabbiness, and see how it will appear to her. You are discouraged and overworked, and I am not well. Ella is also overworked and only sees the dark side of things. How can we prevent it?"

"Perhaps, Anna, it will do her good, and do us good also. I sometimes feel hungry for her lightheartedness, life, and spirits."

"Any one can have a light heart with health and prosperity, Will; when you have neither, it is not so easy."

"Certainly life has not been a bed of roses for her. She lost her only child, a beautiful boy, she was an invalid for years, and there used to be more or less friction in her home life. She has been uncomplaining and cheerful through it all, as I remember. I wish we all had the same faculty to adjust ourselves to life."

"She at least did not have the great financial strain to bear, and that is the hardest of all," added his wife.

"Each one to his load, Anna. There is no royal road through life. It is all in how we bear it. My opinion is that she will come anyway, and we had better accept it gracefully and enjoy all we can."

So the answer to the letter read:

"MY DEAR MARY:—Come on, if you are willing to take us as we are. We are neither prosperous nor happy. We are all discouraged with the fight against the odds of fate. Come and cheer us up. We need you.

"Your brother,

"WILL."

So Amy Lawrence came into the home, where the curtains were patched, the rugs old and shabby, and worse than all, the color and hope faded from the lives of its inmates. She was sprightly, gracious, smiling, and happy, and Anna Harris resented her clothes and her manner, so sharply in contrast with her own.

Amy Lawrence saw at a glance the unhappy face of her niece, Ella, the hated routine of her teaching, the drag as it were of the work everywhere. She felt she had three lives to whom a new outlook was necessary. There was too much self pity and too many inlooks.

"How beautiful your home is," she said, looking out of the window and down the river where the leafless trees bent over the stream. "How beautiful the trees are in winter. We must walk down that river road every day. It is such a treat to me after the big city."

"O, I never walk to school," said Ella, fretfully. "At least that way. I always go through town."

"Let's try this way, then, and have something new, and see all the beautiful things. Anna, I'll help about those dishes when we come back. Let us go with her this morning."

"It is quite impossible, protested Mrs. Harris; you forget I have not your maids."

"But I shall help you, and we shall do without dessert for dinner, or have some fruit. I want to see some roses in your cheeks. Come on, please. You come with us a block or two, Will, and avoid the old humdrum street. Such sunshine, and this clear frosty air, is like wine, the wine of living."

So they all sauntered down the river road, looking for the buds on the trees and the reflections in the stream, breathing deep breaths at her behest, and feeling some of the loads slipping away in her atmosphere.

"I shall be over to see your school this afternoon, Ella. What a joy to feel you are having such an opportunity of expressing your own life to others, at this most impressionable age. I wish I had a daughter like you!" And seeing the tears

in her eyes for the memory of the child she had lost, Ella kissed her and went to school with a new song in her heart.

"How do you keep so young, Amy?" questioned Mrs. Harris as they walked back briskly in the keen, bracing air, stopping here and there to find some evidence of the heart of the spring in the branches traced against the blue. "You make me feel I am an old woman, and I am five years younger than you."

"I think perhaps I study to be young and to be interested in everything and everybody, and I study to be happy. To be happy is a habit like going to church or any other good habit. It is all in one's view-point, you know. I used to think everything was wrong, and so it resolved itself into being wrong. Everything seemed taken from me: my child, my health, my hope, my happiness. My husband felt the atmosphere and went where he found more congenial and stimulating surroundings. I resented that, but he was right to protect himself from my attitude toward life. I remember my rector saying to me, 'Why, Mrs. Lawrence, you see through colored glasses. Take them off: Look for the sun.' Somehow I began to study to see only the bright things, those to be thankful for, to change my habits of thought, and it metamorphosed my home, my husband, my life."

"Let us try it on Will and Ella, Anna?"

"They certainly need it, Amy. We all need it, none more than myself. I used to be light-hearted and cheery, you know. Will was always a pessimist, and so is Ella, and their gloom has settled down over me. One cannot carry the burdens of the family, and I've got into their way of thinking."

"Cast it off, Anna. We have only our own, after all. Ella is such a beautiful girl, but her views of life are distorted. Will is such a good fellow. They must be hauled out of this rut of hopelessness."

"But their health, Amy, has so much to do with it all."

"Yes and no, Anna; health depends so much on the way we treat it. If we pet ill health too much, it stays with us, if we insist on healthy, happy things as our God-given right, they get in the habit of coming to see us, and staying after awhile."

That evening she and Ella walked home from school and Mrs. Lawrence emphasized more and more the privilege of doing for others as the best thing in life, the joy of service for service's sake. In the evening they talked, and sang, and read, and she said "O my life in town is such a whirl, you cannot tell how peaceful and quiet it seems to me here. So much time for thinking and finding one's own soul."

"Too much time," pouted Ella; "such a humdrum narrowing life. I should so love the great city."

"Some time you shall come and make me a long visit, my dear, and see what it really is—so much of sham and appearance, so few real friends. But here you can be as broad as the universe, with that splendid Carnegie library, and your opportunity for the study of music is good. You are far from amateurish, I assure you. I will send you some music I see you do not have in your collection when I go. What church do you attend, Will?"

"Not any, Amy, I have got out of the habit; they gave me nothing, and I stayed away.

"You had better get in the habit again," she said, putting an arm caressingly around him. "We get out of things mostly what we put in them, Will. You do not give up food because you have an attack of indigestion. You look into the cause of it, and select more suitable food next time. Try a tablet of giving some inspiration to that new rector. He told me how discouraging he found the work here. He has something vital to give those who will receive it. Let us all go to the health lecture to-morrow night."

"All bosh, Amy, diluted science, strained and bottled for use; it nauseates me. I thought you had more sense."

"No, Will, I think it would be a good idea to get a bottle and have it ready for use. Of course everybody knows that one cannot cure oneself in a month of the ills of a lifetime. But any medicine tastes good that is flavored with hope and courage, and any sky looks brighter if we see the lining of the clouds through the mists."

So they went to the lecture, and carried home with them a number of books and pamphlets on suggestion, and changing habits of thought, and clearing out the chambers of the brain from old bogies and filling them with faith and optimism. Mr. Harris sneered at the ideas, but he read and thought, under the stimulus of Amy's enthusiasm.

"So you are sure it is all as we think, Amy; to me it is psychological nonsense?"



"A little nonsense now and then, is really very good for men," laughed Amy. "Live and enjoy; what is the use of having a frown because things do not go our way? Do you know of anyone who has things just as he wants them? It is the law of attraction. We all attract our own conditions, more or less."

"Then you mean to say I have attracted my business misfortunes, Amy?" he asked testily.

"Well, yes, in a great measure. Not by your methods so much as by your pessimism. Yesterday I was in the store when the city buyer was there. You were giving him a most lugubrious picture of business in general. A customer came in and asked for something you did not have. You said testily, that it did not pay to keep that sort of thing for a class of people that did not know how to appreciate it. Times were dull, and you could not load up with unsalable goods. That customer crossed the street, and so did I by accident at the same time. You say the man across the street has ruined your trade. Well, let me tell you how. He met the lady with a smile, and when she asked for the same article said, 'I am very sorry, madam. I always like to cater to the trade of the best people here, and there are a good many of them. I'll put it in my list, and send for it at once. It will be here before you can send to the city for it.' The woman was pleased, and will go there next time. Then came in the city buyer. 'Times very dull?' he asked. 'O, not as good as in the early fall, but things will look up about Christmas and trade will be all right. We expect it to be a little dull now, but if sales fall off one month they even up some other time.' Can you see the difference?"

Mr. Harris looked thoughtful, not angry. No one but Amy would have dared to suggest these things.

These were happy days for the Harris family. There was a new leaven in life, permeating it all through. Ella felt it, and gave it to her children at school in new vim, interest, and spirit. Seeing her face no longer dull and spiritless, they caught new inspiration and responded to her. In business, Mr. Harris felt a new impetus. He looked like a new man, and he acted in a hearty make-sure sort of way that gave his patrons renewed confidence in him. It went with him to the club, the church, and the library, and people said "What has got into Harris? I used to think there was something to the fellow, but he's been down pretty low lately. Wonder if his sister put some money in his business, he seems to be doing well now."

"Sister helped you out, Harris," asked an old friend? "Yes, Jim, given me a big lift. Have you been to our Wednesday evening lectures? Well, you are making a mistake. Go! they are worth it."

Anna Harris caught a gleam from the heart of things, and sang a new song in her heart and home. She did more, she passed on the good message of hope and cheer, of success, of faith in the Fatherhood that takes care of details in life as well as great things to others.

In the spring Mrs. Lawrence came back on her way home and was surprised and delighted with the change in the order of things. It did not seem like the same place, with its cheer, its optimism, and its outlook on life. They were not so much richer, nor so much different in circumstances, but they were all different in the attitude they had toward all men and things.

"After all, Will, it is just our old fashioned psychology," said Amy. "Just our old fashioned religion," said Mrs. Harris, "that we are applying to every day uses, instead of shutting it up all the week in the church." "Yes, you can rout the blues every time by counting to-day's blessings and trusting the to-morrows."

"After all, we don't have to live the to-morrows," said Anna Harris. "In fact, the to-days make the blessed to-morrows, Aunt Amy," said Ella.

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THE Book of Psalms is a full fountain out of which we may all be drawing water with joy. The Psalmist's experiences are of great use for our direction, caution, and encouragement. In telling us, as he often does, what passed between God and his soul, he lets us know what we may expect from God, and what He will expect and require and graciously accept from us. David was a man after God's own heart, and therefore those who find themselves in some measure according to his heart, have reason to hope that they are renewed by the grace of God, after the image of God, and may have much comfort in the testimony of their consciences for them that they can heartily say Amen to David's prayers and praises.—*Matthew Henry*.

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"AND WHY should we not trust unto the end and hope unto the end, since He loves unto the end?"

## THE FAMILY PEW.

BY THE REV. PERCY T. OLTON.

WHERE is the family pew, that historic meeting-place of the family in the house of God? Regretfully we make answer that the onrushing life of the twentieth century, with its intense individualism and its almost tragic disregard of ancient institutions, has consigned the family pew to the attic of useless things.

Perhaps there was some cause. It may have been that the gathering into family groups was subversive of the free mingling of the larger group, the family of the Church. It may have been that the feeling of solidarity, so essential to the progress of the kingdom, was made difficult through this separation into such strongly defined units. But however many and weighty the reasons, we shall never cease to regret the disappearance of the family pew; we shall never cease to hope that it may yet be restored to its place in the house of God. And after thinking over the arguments we have proposed for the negative side, we still believe that the family pew is a useful and necessary institution. It should stand as a bulwark against this very individualism which has been one of the causes of its overthrow.

The task of civilization is to balance the rights of the individual with the well-being of the race; to give free scope to the different parts, but to keep the whole intact. Now the family pew is a protest against the tendency of modern thought to replace the unit of the family with the unit of the individual. It keeps clearly before us the possibility of our social chemistry so resolving civilization into its original parts that the substance itself will be dissipated. The end and aim of civilization is not to isolate the individual but to bring him into fullest relationship with his fellow-creatures, wherein lies his greatest freedom. The family pew keeps intact the original unit upon which civilization is built. Reduce a molecule into its atoms and we will have elements but not a substance. Dissolve a family into its component parts and we have individuals, but no unifying force upon which to construct a society.

And this argument applies also to the other reason which we stated against the existence of the family pew, viz., its being opposed to the idea of the solidarity of the race. There can be no solidarity, no welding together of all the parts, unless there is some common element. The individual is not the practicable basis of unity, for in the individual we have diversity most pronounced. It is in the family that we have the real working unit of society; it is out of the family that will spring the greater thought and the larger hope bound up in the ideal of the kingdom of God.

This may seem a very abstract discussion of a concrete subject, but it is only by getting down to fundamentals that the inner relations of things to life are fully perceived. Utility must be founded on necessity to make it binding on heart and conscience. When we look at the family pew we see a solid oak affair, with perhaps the high back and folding doors of olden days; but to see nothing more is to be grossly materialistic and most ignorant. For the family pew has a soul, an invisible, intangible, but very real life, of which that oak front is but the covering. That soul was born within man himself, in the dim ages of a forgotten past, when the individual was first conscious of someone outside of his own existence. Then the family pew was conceived in the womb of civilization and destined to become a power in the affairs of men and nations.

Who can estimate the debt of society to the family pew? How much of respect for authority, of loyalty to institutions, of love of home and regard for the virtues which form the foundations of domestic and national life! Who can tell of the dreams, the hopes, the world-moving thoughts which have originated in the family pew as the familiar service and, perhaps, the equally familiar sermon, occupied the outer rim of consciousness! Or, for that matter, who can declare, with any show of reason, that the family pew was not indispensable to society!

Are we not then doing more than removing a piece of furniture in banishing the family pew? Are we not dislodging one of the vital forces which have contributed to the life of our twentieth century civilization?

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TO BEAR thankless burdens, and undertake odious responsibilities, and suffer unjust reproaches, to serve the neglected and impatient, to act as oil on the troubled waters, to be as a buffer when collisions are impending, and as a breakwater when the waves run high—these are not trials but privileges to some people; or at least, they are duties easily and gladly performed.—*Sacred Heart Review*.



## Church Kalendar



- April 3—First Sunday (Low) after Easter.  
 " 10—Second Sunday after Easter.  
 " 17—Third Sunday after Easter.  
 " 24—Fourth Sunday after Easter.  
 " 25—St. Mark, Evangelist.

### KALENDAR OF COMING EVENTS.

- April 12—Louisiana Diocesan Convention.  
 " 13—Massachusetts Diocesan Convention.  
 Christian Social Union, Philadelphia.  
 " 19—Mississippi Diocesan Convention.  
 " 19—Conv. Miss. Dist. of New Mexico.  
 " 20—Western Mass. Diocesan Convention.  
 " 20—Conv. Miss. Dist. of Arizona.  
 May 3—Dioc. Conv. New Jersey and South Carolina.  
 " 10—Dioc. Conv. Kansas City, Harrisburg, Dallas, Bethlehem, Penna.; Conv. Miss. Dist. Spokane.  
 " 11—Dioc. Conv. Alabama, Arkansas, Florida, Michigan, North Carolina, Tennessee, Texas, Washington.  
 " 17—Dioc. Conv. Long Island, Rhode Island, West N. Y.  
 " 18—Dioc. Conv. Los Angeles, Maine, Nebraska, Pittsburgh, So. Ohio, Virginia, West Texas.  
 " 21—Dioc. Conv. East Carolina.  
 " 24—Dioc. Conv. Chicago, Iowa, Kentucky, Missouri, Newark.  
 " 25—Dioc. Conv. Maryland, Minnesota.  
 " 31—Dioc. Conv. Southern Virginia.

## Personal Mention

THE REV. THOMAS E. GREEN, D.D., has become an associate editor of *Hampton's Magazine*.

THE REV. ROCKLAND H. HOMANS, curate at the Church of the Incarnation, Manhattan, has been elected rector of Grace Church, Jamaica, L. I., and is expected to assume the rectorship about May 1st.

THE REV. J. H. LOGIE, curate at St. Luke's chapel, New York City, has resigned and will take a year's rest.

THE REV. ROBERT J. McFETRIDGE of Bryn Mawr, Pa., has accepted a call extended by St. Mark's Church, Cheyenne, Wyo. He will probably take charge at the beginning of May.

THE REV. C. WINTHROP PEABODY is still in charge of the work at Tanana, Alaska, where he has been located since August, 1908, and should be addressed accordingly.

THE REV. D. E. S. PERRY, D.D., has resigned as rector of the Church of the Ascension, Bradford, Pa., and has accepted a call to Trinity Church, New Castle, Pa., in the same diocese (Pittsburgh). He will enter upon his new duties on May 15th.

THE REV. EDWIN D. WEED has resigned the rectorship of St. John's Church, Aberdeen, Miss., and the care of the Corinth missionary field, and has accepted the rectorship of the Church of the Mediator, Morgan Park, Ill.

### BORN.

MUSSON.—To the Rev. HARRY S. MUSSON, rector Church of the Advent, Louisville, Ky., and GERTRUDE DUDLEY MUSSON, a son, Thomas Dudley, on Maundy Thursday, March 24, 1910.

### DIED.

CARTER.—Entered into the life eternal, February 10, 1910, at his residence in Pulaski, Tenn., in the 82d year of his age, Major BENJAMIN FRANKLIN CARTER.  
 Rest in peace!

DONALDSON.—Entered into eternal rest at her house in Decatur, Ga., on February 17, 1910, Mrs. SADIE J. DONALDSON, beloved mother of Donald Donaldson.

GREENBERG.—Entered into life eternal, on Passion Sunday, March 13, 1910, at his residence in Buffalo, N. Y., ADOLPH G. GREENBERG, beloved husband of Mary Barrows Greenberg. Interment at Attica, N. Y., March 16th.  
 "Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

GROVER.—Entered into rest, on Monday, March 21, 1910, at Milwaukee, Wis., in his 36th year, ALISON SANFORD GROVER.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

MONTGOMERY.—Entered into rest, at "Glenays," Delaware County, Penn., on March 18, 1910, ELIZABETH BINNEY, widow of Richard R. MONTGOMERY, in the 90th year of her age. Burial service at the Church of St. James-the-Less at 12 M., March 22d.

"Her children rise up and call her blessed."

WILLS.—March 5, 1910, in Philadelphia, ALAN WARNE WILLS, mother of the late Charles James Wills of B. S. A., and daughter of the late James and Mary D. Casey.

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##### LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)  
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

##### KINGSTON, JAMAICA:

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#### BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

##### A. R. MOWBRAY & CO. London.

*The Ministry of Angels.* By S. J. C. Compiler of the *Company of Heaven, No Separation*, etc.

*Before the Altar: The Devout Christian's Manual For Attendance and Communion at the Holy Eucharist, Sacrifice and Sacrament.* Devotions Adapted for the Use of the Scottish Church. Compiled by the Rev. Robert J. Wilson, D.D., Late Warden of Keble College, Oxford.

*Salvation Through Atonement.* Ten Instructions. By Griffith Roberts, M.A., Dean of Bangor.

*Outlines of Lessons for the Use of Sunday School Teachers on the History of our Lord's Earthly Life.* By the Rev. A. G. Stallard, M.A., with a Preface by Ellen Stallard.

##### THE SUNDAY SCHOOL TIMES COMPANY. Philadelphia.

*Happy Hours for the Boys and Girls: A Book for Parents, Junior Leaders, Sunday School Teachers and Pastors.* By Daniel Elwood Lewis, Minister at the Erie Avenue Baptist Church, Williamsport, Pa.

*Men and Missions.* By William T. Ellis. With a Foreword by John B. Sleman, Jr., Founder of the Laymen's Missionary Movement, and with a statistical and historical Appendix compiled by Abigail J. Davies.

*Amurru: The Home of the Northern Semites.* A Study Showing that the Religion and Culture of Israel are not of Babylonian Origin. By Albert T. Clay, Ph.D., Professor of Semitic Philology and Archaeology, University of Pennsylvania.

##### THOMAS WHITTAKER. New York.

*Bishop Potter, the People's Friend.* By Harriette A. Keyser. Price \$1.00 net.

##### REVIEW & HERALD PUBLISHING ASS'N. Washington, D. C.

*Temperance Torchlights.* By Matilda Erickson. Studies, Stories, Songs, Poems, and Useful Information on Temperance Topics; for the use of Individuals, Churches, Schools, Temperance and Young People's Societies.

##### THE MACMILLAN COMPANY. New York.

*A Modern Chronicle.* By Winston Churchill, Author of *Richard Carvel*, *The Crisis*, etc. Illustrated by J. H. Gardner Soper. Price \$1.50.

*The Duty of Altruism.* By Ray Madding McConnell, Ph.D., Instructor in Social Ethics, Harvard University. Price \$1.50.

##### THE BOBBS-MERRILL CO. Indianapolis.

*By Inheritance.* By Octave Thanet, Author of *The Man of the Hour*, etc. With Illustrations by Thomas Fogarty. Price \$1.50.

##### CHARITIES PUBLICATION COMMITTEE. New York.

Russell Sage Foundation. *Housing Reform: A Hand-Book for Practical Use in American Cities.* By Lawrence Vellier. Price \$1.25.

##### FUNK & WAGNALLS CO. New York.

*The Crowds and the Veiled Woman.* By Marian Cox. Price \$1.50.

##### FLEMING H. REVELL COMPANY. New York.

*The Unfathomable Sorrow: A Sonnet Sequence from The Passion and other Scriptural Sonnets.* By Oliver Opp-Dyke, Author of *The Omar Sonnets*, *The Lefra Lyrics*, etc. Price \$1.00 net.

##### THE ANTI-SALOON LEAGUE OF AMERICA. Westerville, Ohio.

*The Anti-Saloon League Year Book.* An Encyclopedia of Facts and Figures Dealing With the Liquor Traffic and the Temperance Reform. Compiled and Edited by Ernest Hurst Cherrington, Editor of *The American Issue*. Price, Manila Bound, 35 cents. Cloth Bound, 60 cents.

##### LONGMANS, GREEN & CO. New York.

*The Interpretation of the Character of Christ to Non-Christian Races.* An Apology for Christian Missions. By Charles H. Robinson, M.A., Hon. Canon of Ripon; Editorial Secretary of the S. P. G., and Editor of *The East and the West*. Price \$1.20 net.

##### ALFRED WILLIAMS & CO. Raleigh, N. C.

*Lives of the Bishops of North Carolina.* From the Establishment of the Episcopate in that State Down to the Division of the Diocese. By Marshall Delancey Haywood, Historiographer of the Diocese of North Carolina, Author of *Governor William Tryon and His Administration in the Province of North Carolina 1765-1771*, etc. Price \$1.50.

##### IMPORTED BY CHARLES SCRIBNER'S SONS. New York.

*The Mission and Ministration of the Holy Spirit.* By Arthur Cleveland Downer, N.A., D.D. Brasenose College, Oxford; British Chaplain at Biarritz, France, Diocese of London (Northern and Central Europe). Price \$3.00 net.

*Israel's Ideal; or, Studies in Old Testament Theology.* By Rev. John Adams, B.D. Author of *Sermons in Syntax*, *Sermons in Accents*, etc. Price \$1.50 net.

#### PAMPHLETS.

*Marriage and Divorce.* By Joseph H. Johnson, S.T.D., Bishop of Los Angeles.

*Europe—The Second Trail.* Being an account of a second Experimental Trip to Europe, of eighty days' duration, taken by the president of the club and his wife, for the purpose of outlining the Best Second Trip to Europe, to cost not over \$325, or \$4 a day. [The Rolling Stone Club of America, Medina, N. Y. Price 50 cents.]

*The Fundamentals: A Testimony to the Truth—Volume I.* Compliments of Two Christian Laymen. [Testimony Publishing Co., Chicago, Ill.]

#### PAPER COVERED BOOKS.

##### A. R. MOWBRAY & CO. LTD. London.

*The Chalice: Some Thoughts Based on an Address to Members of the St. Paul's Lecture Society.* By the Rev. E. E. Holmes, Hon. Canon of Christ Church, Oxford, and of the Royal Chapel of St. Katharine.

The law of mortal life is change. It is not always a hard law, by any means. The seed changes into the flower; the chrysalis changes into the butterfly. Suffering and joy, summer and winter, change and rechange year after year. The soul that accepts change, that takes the promise that all things shall work together for good, and that holds to the immortal things of God beyond all, is safe—"in change unchanged."—*New Guide.*



# The Church at Work

## DEATH OF REV. H. E. BOWERS.

THE REV. HERBERT E. BOWERS, D.D., LL.D., Dean of the Arkansas School of Theology, entered into rest on Saturday, March 12th, at Santa Monica, Calif. Dr. Bowers was born in 1863 at Southampton, England, and was educated at Oxford University, Edinburgh Theological College, and Rutherford College, North Carolina, which latter conferred upon him the degree of D.D. in 1892. In that year he became connected with St. John's College, Qu'Appelle, when he was ordained deacon, being advanced to the priesthood the following year by Bishop Huntington. After severing his connection with St. John's he became rector successively of Copenhagen, N. Y.; St. Bartholomew's, Buffalo, N. Y.; and of St. Paul, Vancouver; assistant at Trinity Church, Newport, R. I.; rector of Bryan and Navasota, Tex.; Holy Innocents', St. Louis; Marshall, Tex., and Grace Church, Galveston, Tex. During his service in Texas he was for a time dean of the Northern Texas Convocation (1903) and was a deputy to the General Convention in 1904. In 1908 he became rector of All Saints' Church, Los Angeles, Cal., being called from there at the end of a year to the chair in the Arkansas School of Theology which he held at the time of his death. He returned to Los Angeles about a month ago in an endeavor to regain his health, but disease had made too great inroads upon his system for him to recuperate. He is survived by his wife and a brother, the Bishop of Thetford, England. The funeral was held at St. Augustine's-by-the-Sea, Santa Monica, on Wednesday afternoon, March 16th, with interment in Woodlawn cemetery.

## SPLENDID GIFT TO MISSISSIPPI MISSIONS.

AS THE result of an address by Bishop Bratton in Trinity Church, Natchez, Miss., upon the missionary needs of the diocese, Mr. Carpenter, a prominent layman of Natchez, subscribed the sum of \$4,800 annually for the cause of diocesan missions.

## THE RECENT FIRE AT FOND DU LAC

THE ITEM in the issue of March 19th, under the diocesan heading of Fond du Lac, which stated that the main factory of the Fond du Lac Church Furnishing Co. had been destroyed by fire, was only partially correct. There was a fire on March 6th which destroyed the dry kilns and their contents, but it did not touch the main factory. This is a rather serious matter to the company, as it may be inferred that it is unable to fill its contracts or take new ones, whereas the contrary is true. Work was started immediately after the fire, and a full force of workmen is now employed.

## RAPID EXTENSION OF THE CHURCH IN CUBA.

ON SUNDAY, March 6th, Bishop Knight opened the new chapel at Santa Fe with a celebration of the Holy Communion at 8 o'clock, followed by a baptismal service at 10, and matins and confirmation at 11, at which four persons were confirmed. The congregation overtaxed the seating capacity. This chapel is the first to be rebuilt of those ruined by the hurricane. It is a very handsome structure, most substantially constructed, storm proof, and is very attractive. As soon as possible other buildings will be

erected at Columbia and McKinley, made possible by contributions from friends in the United States, in response to the recent appeals in this connection.

Owing to the rapid extension of the work, it has become necessary to redistrict the provincial system of the Island. Originally there was only one Archdeacon for the entire district, the Archdeacon of Havana making his visitations over all the Island, from Guantanamo on the east to Guaniguanico and the Isle of Pines on the west and south. Soon it became necessary to have two Archdeacons, and the Rev. C. M. Sturges was appointed Archdeacon of East Cuba, with the three provinces of Oriente, Camaguey, and Santa Clara under his direction, leaving the three western ones, Matanzas, Havana, and Pinar del Rio, under that of the Archdeacon of Havana. But the work has grown so rapidly and the distances are so great that it has become necessary to erect another Archdeaconry in the eastern part of the Island, to be called that of the Oriente, over which the Rev. C. B. Ackley has been appointed Archdeacon. Mr. Ackley has the immediate charge of the work at Guantanamo, in which is the Brooks Institute, a school for girls, together with thriving congregations of English and Spanish-speaking people and Jamaicans. Recently he made a tour of inspection around the borders of Nipe Bay, which is situated north of Santiago de Cuba. In this neighborhood are represented three great industries: the sugar mills, the great fruit shipping ports, and the immense iron mines under the ownership of the United States Steel Co.

As results of his recent visitation, Archdeacon Ackley found the following situation: At Banes, there are 30 English-speaking communicants and 60 negroes; at Felton, 25 English-speaking and more than 100 negro communicants (here there is neither church of any sort, nor any school); at Preston, 25 English-speaking communicants and 150 negroes, not all of whom are communicants; at Antilla, more than 100 English-speaking people and about 30 negroes, many of whom are communicants. At Banes the only religious opportunity for the people consists of a monthly service by a representative of the Quaker body. This gentleman has offered to the Archdeacon the use of his building. It is expected that in the near future a school will be established and a church building erected, and services instituted at Felton.

## THE CHURCH AND SOCIALISM.

THE ANNUAL conference of the Maryland district of the Christian Socialist Fellowship was held in Baltimore on March 21st. "The active members of this organization consist of those who are both Christians and socialists, who agree to proclaim socialism to churches and other religious organizations; to show the necessity of socialism to the complete triumph of Christianity; to end the class struggle by establishing industrial and political democracy, and to hasten the reign of justice and brotherhood—the Kingdom of God on earth." The Rev. James L. Smiley, assistant minister of St. Anne's Church, Annapolis, who is the state secretary, has written much and spoken frequently in many of the churches of the diocese in behalf of this fellowship and has interested a number of the clergy and laity in its objects and work. An address upon "The Necessity of Socialism from the Christian Standpoint"

was delivered by the general secretary, the Rev. William A. Ward, of St. Louis, Mo.

A CHURCH Socialist League, on similar lines to the organization in the Church of England, is now in process of formation. The Rev. A. L. Byron-Curtiss, acting secretary, St. Luke's Rectory, Utica, N. Y., will gladly furnish information to those interested in the movement.

## DEATH OF A SWEDISH BISHOP.

ONE OF THE Swedish Bishops on the commission appointed to treat of Anglo-Swedish relations, Bishop Ahnfelt of Lincöping, has recently died. He is succeeded on the Anglo-Swedish commission by Bishop Billing, Bishop of Lund, and Vice-Chancellor of the University of Lund. Both the great universities of Sweden will therefore be represented, in future, upon this commission.

## A NOTABLE CONFIRMATION CLASS.

CONFIRMATION was administered on Sunday, March 20th, in St. John's Church, Elizabeth, N. J., to a class of 104 persons, more than fifty per cent. of whom were adults and heads of families. The class was composed entirely of those living in St. John's parish district, not one being from St. Andrew's chapel, which has heretofore furnished many candidates. This class is possibly the largest in the history of the diocese of New Jersey.

## METHODIST MINISTER PREACHES IN NEW JERSEY CHURCH.

ON PALM SUNDAY morning, at St. Paul's Church, Rahway, N. J., diocese of New Jersey (the Rev. C. L. Coder, D.D., rector), the sermon was preached by a Methodist minister, the Rev. Frank Moore, under the alleged authority of Canon 19. Dr. Moore is reported to us as having been vested in cassock, surplice, and hood, to have walked at the rector's side in the procession, and to have preached an undoubted sermon from the pulpit, taking a text appropriate to the day. In the local paper it was announced in advance that the visitor would "preach the sermon of the morning."

## MEMORIAL AND OTHER GIFTS.

THE LADY CHAPEL of St. Paul's Church, Clinton street, Brooklyn, has been enriched by the erection of a magnificent marble altar, which was blessed by the Bishop of the diocese at 5 o'clock on Wednesday, March 23d. The altar is in the Gothic style, made of the finest Carrara marble. Set in the reredos are panels of Venetian mosaic, blending harmoniously with the pure white of the marble. Below the mensa is a grape vine, carved in high relief, extending around the front and sides, while the front of the altar bears a finely elaborated bas-relief of the Last Supper, after Leonardo da Vinci. It is considered one of the finest specimens of ecclesiastical art in America. It was the work of the Gorham Company and was carried out at the works in Pietrasanta, Italy. It has been completely furnished by the donor with candlesticks, vases, altar desk, and missal, sanctuary lamp and Sanctus bell, all of the finest workmanship and in perfect keeping with the style of the altar. The chapel is separated from the south aisle of the church by a screen of wrought iron, surmounted by a cross, and a similar screen divides it from the choir. The altar is the gift of Mrs.



Edmund Burke Lombard, in memory of her father. On the gospel side is carved the inscription: "In memory of John Henry Fisher, who died March 7th, 1910." It was used for the first time at 9 o'clock on Maundy Thursday, by the rector.

A BELL has been placed in the tower of St. Matthew's Church, Wilton, Conn., in memory of Sarah Lockwood, wife of Samuel B. Middlebrook. It was presented by her children, Frederick J. Middlebrook, Joseph Middlebrook, and Miss Sarah Middlebrook of New York City, and Mrs. Mercy Boyd of Waterbury, and was used for the first time on Easter Day. The past year has marked many improvements in the church, which include the raising of funds to complete the purchase of a new organ, which was placed in position in October, the installation of an extensive steam heating plant, the thorough renovation of the edifice, the beautifying of the grounds, and many other signs of progress.

AT THE morning service on Palm Sunday at St. Paul's Church, Albany, N. Y., a memorial window, given by Mrs. James Gazeley and Mrs. Eliza J. Rathbun of Brooklyn, in memory of James Gazeley, their husband and father, respectively, was unveiled. Its subject, "Christ and Nicodemus," is exquisitely developed in stained glass of richest and brightest tones. The church was lighted also for the first time with electricity, the electroliers being the present of a parishioner.

A PAIR of brass vases to be placed at Easter on the altar of St. John's Church, Ketchikan, Alaska, has been given by Miss Margaret M. Beebe, a nurse in the mission hospital, in memory of her father and mother.

#### NEW RECTORIES FOR MASSACHUSETTS PARISHES.

THANKS to the reinforcement fund St. Mark's parish, Dorchester, Boston, will be able to have a new rectory. It is of wood, the exterior being finished in shingles. There will be a hall and eight rooms, several of which will be used for residential purposes by the rector. The building will be lighted by gas and electricity. The cost will be nearly \$7,000. The reinforcement fund has enabled four parishes thus far this year to build rectories and plans are under way for three others.

#### FOR NEGRO UPLIFT.

AT THE MARCH meeting of the Orange Guild of the Church Institute for Negroes, held in Christ Church, East Orange, N. J., Bishop Lines presided and made an address on the object and scope of the work dealing with the problem of negro education in the South. Mr. R. Fulton Cutting of New York spoke on the subject from a layman's standpoint. Bishop Strange of the diocese of East Carolina made an eloquent plea in behalf of the black race, among whom he had worked long and with gratifying results. The meeting heard a report of work done by the Orange Guild since its organization two years ago. It has ninety-five members enrolled, and has sent in money and boxes about \$950. Efforts will be made to secure a large associate membership and to receive a yearly income from the twelve churches in this section of the diocese.

#### DEATH OF REV. CHARLES MOCKRIDGE.

THE REV. CHARLES MOCKRIDGE, rector of All Saints' Church, Dorchester, Boston, Mass., entered into the Paradise of God on the evening of Monday in Holy Week, at the residence of his brother, the Rev. John Mockridge, rector of St. Paul's Church, Louisville, Ky. Mr. Mockridge had been in a serious condition for the last two months, so that

his death was not unexpected. He was one of four sons of the Rev. Charles H. Mockridge, D.D., all of whom are priests of the Church, was born in Canada, thirty-six years ago, and was educated at Trinity College, Toronto. He was ordained deacon in 1897 by the Bishop of Niagara and priest the following year by Bishop Davies. During the years 1897-98 he was connected with St. John's Cathedral, Denver, Col., in the latter year becoming priest in charge of St. Mary's chapel, Detroit, Mich. In 1900 he became rector of St. Philip's, Detroit, remaining there until 1905, when he went to St. John's Church (Roxbury), Boston, and in 1908 became rector of All Saints', Dorchester. Besides his parents, three brothers, and a sister, he is survived by his wife, who was formerly Miss Mary J. Tyler of Louisville, Ky.

The funeral services were held from St. Paul's Church, conducted by Bishop Woodcock and some of the Louisville clergy, six of whom acted as pall-bearers, and the burial was in Cave Hill cemetery. Preceding this a special celebration of the Holy Eucharist was held in the church, at which the Bishop was celebrant. At the hour of the funeral at Louisville, the burial office was said in the parish of All Saints', Ashmont, Boston, which saw him last at the time of his wedding, seven weeks ago. Bishop Lawrence read the office and following this service there was a requiem celebration of the Holy Eucharist conducted by the Rev. H. St. G. Burrill, the curate. There was a large congregation present. It is probable that a memorial service will be held at some future date. Also at 11 o'clock on the same day a similar service was held in St. John's, Roxbury, where Mr. Mockridge formerly was located before accepting the Ashmont parish. This service was conducted by the Rev. Frederick W. Pitts.

#### LIBRARY FOR THE CAMBRIDGE THEOLOGICAL SCHOOL.

A NEW library for the Episcopal Theological School, Cambridge, Mass., has been made possible through the generous gift of \$30,000 by Mr. John G. Wright, one of the trustees of the school. The building is of stone and will conform to the present group of buildings. It will house 30,000 volumes. The edifice is one that has been much needed for some time.

#### SEAMEN'S INSTITUTE OPENED AT SAN FRANCISCO.

ON FRIDAY evening, March 18th, the Bishop of the diocese opened the completed chapel and main hall of the Seamen's Institute, San Francisco. This completion was made possible by the gift of \$1,000 from an anonymous donor, which was exceedingly welcome. The chapel, called after St. Andrew and Cuthbert, is a copy, with some necessary adaptation, of Bishop Tunstall's famous chapel in Durham Castle, England, dating from 1520, and is most attractive by reason of its compact completeness and its beauty. It will seat about 100, and more than 16,300 seamen have attended service within the last two years. Evensong is held daily.

#### L. M. M. IN CALIFORNIA AND ELSEWHERE.

THE GREATEST enthusiasm has characterized the recent meetings in the interests of the Laymen's Missionary Movement in California. The convention held at San Francisco has, it is said, left an impression and influence for Christianity that has probably not been equalled by any other movement or series of meetings ever held in the city. On Thursday evening, St. Patrick's Day, 800 men sat down to a banquet; at least 300 more were unable to get tickets, owing to the limited capacity of the Palace Hotel, which,

however, is the largest in the city. The main stress of this meeting, as of the whole convention, was on the need of a world-wide vision and the assurance and possibilities of it carried conviction and created enthusiasm. Many pleas and plans were suggested and urged. The immediate results seemed to be the appointment of a missionary committee of men in each congregation, whose special function will be to stimulate missionary zeal, to disseminate missionary information, and to make a canvass for missionary money; the definite attempt being at least to double the offering for foreign missions in counties of the state interested in this convention. These fourteen counties last year gave \$60,104; the effort is to increase this to at least \$125,000. The Rev. Dr. F. W. Clappett, rector of Trinity Church, San Francisco, was made temporary chairman of the ministers' meeting for Greater San Francisco. Two representative laymen, Mr. George E. Butler and Mr. A. C. Kaines, will represent the Church on the General Committee and will be charged with a sort of quasi responsibility in the whole matter of missionary enthusiasm among the men of the diocese; the definite determination is to raise the Church's share of \$125,000 for foreign missions, which will mean that the apportionment will be considerably more than met. Starting with the Bishop, the whole diocese of California has thrown itself heartily into this movement and the Church has a splendid body of laymen who are rapidly coming to the front in this work.

The movement was launched in Fresno at the largest banquet in the history of the city, five hundred men being in attendance. The Rev. L. B. Ridgely of the Church's missionary staff in China addressed a large congregation in St. James' Church on Sunday morning, and also spoke at the united service in a Methodist place of worship in the evening. The Rev. L. A. Sanford, secretary of the Eighth Department, was one of the speakers at St. James' Church at the morning service. On Monday morning the service was given over to the subject of the world field and especially the status of the work in Japan. A conference was held in the afternoon at which the Rev. H. S. Hanson, rector of St. James' Church, Fresno, was one of the speakers. The result of the convention, which lasted three days, created the liveliest enthusiasm, the total pledges aggregating \$40,000 for the San Joaquin. As the total offerings last year were only \$10,000, it will be readily seen that the L. M. M. has taken a strong hold of the men of that valley.

The enthusiastic meetings mentioned above were duplicated in Los Angeles. The sidewalk and half of the street were packed with men for almost an hour before the time set for admission to the dinner. Sixteen hundred men were seated at the tables. The Bishop of Los Angeles had requested the clergy of the city themselves to attend the meetings and to urge their men to attend. At the dinner the Bishop invoked the blessing of God upon the meeting and at its close speeches which aroused great enthusiasm were made by Messrs. J. Campbell White, Frank Dyer, and Edward Sturges. The Bishop gave the benediction. At the closing day of the conference, the Rev. Lawrence B. Ridgely of the China mission, who had landed in California on a furlough two or three days previously, was one of the speakers, bringing a report from the field of battle. The Church in this diocese will feel the stimulus of this movement in every department of its work.

The Laymen's Church Extension Movement recently inaugurated in the diocese of Oregon is to be vigorously followed up. On March 29th, Bishop Scadding will preside at the L. M. M. banquet and stirring addresses will be made by laymen. On Thursday, March 31st, the Churchmen connected with



Church Extension Conference will hold a meeting in St. David's parish house, Portland, to determine how far and by what efforts laymen in the various parishes and missions can act as auxiliary to the Diocesan Board of Missions and aid their rectors and vestries by making known to the laity the needs of the diocese.

As a result of the recent Convention of the Laymen's Forward Movement held in Jackson, Miss., St. Andrew's Church has made a successful advance in missionary interest, having this year doubled its offerings for general missions and given \$1,200 to diocesan missions.

#### ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.  
R. H. NELSON, D.D., Ep. Coadj.

#### Distinguished Canadians in the See City.

EARL GREY and W. S. Fielding, minister of Finance of the Dominion of Canada, attended service on Palm Sunday at St. Peter's Church, Albany. The sermon was preached by Bishop Doane.

#### ATLANTA.

C. K. NELSON, D.D., Bishop.

#### Atlanta Rector Instituted — Miscellaneous News Notes.

THE Rev. W. W. MEMMINGER was instituted rector of All Saints', Atlanta (Bishop Nelson officiating), on Palm Sunday. An immense congregation was present at the service.

PLANS HAVE been drawn for an extension of the Sunday school room of All Saints', Atlanta, into a parish house. The Sunday school has been reorganized.

THE ATLANTA parishes united in the Three Hours' service on Good Friday at the Cathedral, Dean Pise taking the service.

THE WEEKLY union meetings of the parishes during Lent for city church extension will, it is expected, result in a live campaign and systematic offerings.

#### CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

#### Mystery Play at Stafford Springs—Personal.

THE mystery play, "The Little Pilgrims and the Book Beloved," was given in the parish of Grace Church, Stafford Springs, in Passion Week. The deeply religious nature of the drama and its missionary appeal, so pathetically yet nobly made, gave the whole play quite the tone of a religious service. The work was carefully done, and the parish and its friends are enthusiastic about it. As a spectacle the play is surprisingly effective and devotionally satisfactory.

THE Rev. WILLIAM FORKES of St. Paul's Church, New Haven, was the preacher at the Three Hours' service on Good Friday in Christ Church, West Haven.

#### HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

#### First Service in Church at Camp Hill — Progress at Jersey Shore.

THE new church in Camp Hill, known as Mount Calvary mission, is completed and the first service was held in it on Good Friday by the Bishop of the diocese, assisted by the lay reader in charge, Mr. W. H. Overs. Services are to be held each Sunday evening from now on. The building is of native limestone, the interior being finished in Mission style. The edifice is to be consecrated early in April.

THE SERVICES in Trinity Church, Jersey Shore, were well attended on Easter Day, a large number of communicants being present. A special offering was asked toward the float-

ing indebtedness of the parish. The result was an offering of \$154.59. During the year past between three and four hundred dollars of floating indebtedness has been extinguished. The congregation is now almost free to attack the main indebtedness on the rectory. On Easter Day Miss Wilhelmina Hertwig presented a white dossal, a set of white markers, and a very rich white stole; Mrs. W. H. Selts presented a sacristy case, and Miss Hertwig gave a black dossal and a set of black markers on Good Friday.

#### KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

#### Services During Holy Week — Marriage of Miss R. M. Whatham.

GOOD FRIDAY was especially well observed in the various Louisville parishes. The Three Hours' service was held in the following churches: The Cathedral, Calvary, the Advent, and Grace Church. Several of these parishes report the largest attendance of any previous year and with few exceptions the congregations remained through the entire time.

THE LAST of the series of the united Lenten services was held on the Tuesday afternoon in Holy Week at St. Mark's Church, Louisville. Bishop Woodcock delivered the sermon and the offering was taken for the Bishop's fund, which is devoted to diocesan missions.

THE MARRIAGE of Miss Ruth Mary Whatham, daughter of the Rev. Arthur E. Whatham, priest in charge of Trinity mission, Louisville, and Frank Doutrick was quietly solemnized on March 22d at St. Mark's Church, the rector, the Rev. Richard L. McCready, officiating, owing to the illness of the bride's father.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

#### Rev. Kirkland Huske Resigns as Archdeacon — Progress of the Church and Civic League.

THE Rev. KIRKLAND HUSKE, rector of All Saints' Church, Great Neck, recently elected Archdeacon of Queens and Nassau counties, has found the work in the Archdeaconry so

exacting that he has resigned. A special meeting of the Queens and Nassau Archdeaconry has been called to meet in Grace Church, Jamaica, next Thursday.

THE BROOKLYN HEIGHTS Church and Civic League and the Lower West Side Church and Civic League, organized in 1909, and assisted by the Federation of Churches, have both taken steps to secure the service of executive secretaries. These secretaries will develop the cooperative impulses of the local churches and civic organizations, and they are expected to give at least two days a week to the work. The president of the Brooklyn Heights League is the Rev. J. Howard Melish, and the secretary is Caleb S. S. Dutton.

The federation has recently assisted in organizing the Bronx Church and Civic League, of which the president is the Rev. C. S. Gregg, rector of Holy Faith Church.

#### MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

#### Observance of Passion Week and Holy Week—Diocesan Notes.

PASSION WEEK and Holy Week in Baltimore this year were marked by the large number of special musical services given in many of the churches. One of the most notable of these was that held in Christ Church on Palm Sunday night, when Dubois', "The Seven Last Words of Christ," was sung, the vested choir being accompanied by an orchestra. At the close of the service Handel's Largo was played, with violin solo, harp, organ, and orchestra. Another notable service was held the same night at St. David's Church, Roland Park, when Faure's, "The Palms," arranged for solo and chorus by the choirmaster, Loraine Holloway, F.R.C.O., was sung by the large vested choir. At a number of churches "The Crucifixion," by Sir John Stainer, and at other Gounod's "Gallia" was sung. The number of churches in which the "Three Hours' Service" on Good Friday is held grows larger each year. The Bishop Coadjutor conducted this service at the Chapel of the Advent, Baltimore.

ON TUESDAY in Holy Week, at Christ Church, Baltimore, a "Quiet Day" for the



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Churchwomen of the diocese was held under the auspices of the Woman's Auxiliary and the Girls' Friendly Society, beginning at 10 A. M. with the Holy Communion, Bishop Murray being the celebrant. At 12:15 P. M. prayers for missions were said. The Rev. William Cleveland Hicks, rector of Emmanuel Church, Cumberland, conducted the services, beginning at 11 A. M. and closing at 3 P. M., during which he gave a series of five scholarly and spiritual addresses on the general subject of "The Approach to God." The offerings were given towards the United Offering of the Woman's Auxiliary. A large number of women were present.

ON MARCH 22d, in the lecture room of Epiphany Church, Govans (the Rev. C. E. Harding, rector), a lecture was given by Mr. Edward Higgins, a prominent member of the Baltimore bar, on "The Life and Work of Francis Scott Key," who, as is not generally known, was not merely the author of "The Star Spangled Banner," but a most loyal and devout Churchman as well, having written a number of hymns, one of the finest of which, "Lord, with glowing heart, I'd praise Thee," is No. 443 in the Hymnal.

MR. W. ARCHIE HARVEY, a Churchman by birth and training, formerly organist of St. Bartholomew's Church, Baltimore, and now at the Church of the Ascension, has been appointed organist and choirmaster of the Memorial Church, Baltimore, and will begin his duties on April 1st.

#### MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.  
Holy Week Services in Boston and Vicinity  
—Parochial and Personal Mention.

THE GOOD FRIDAY services in Greater Boston this year have been better attended than ever before. At St. Paul's Church Dr. Rousmaniere conducted a Three Hours' service, the first one ever held in that edifice, and the church was packed. During the week the rector had the noon services, and his short discourses served to attract the largest congregations seen within the edifice in a long time. At the Church of the Advent the rector, Rev. Dr. van Allen, took the Three Hours' service and as usual there was a very large congregation. At the Church of St. John the Evangelist the Rev. Charles Townsend, who is serving his novitiate for the Cowley order, preached during the three hours. Rev. John McGaw Foster conducted a similar service at the Church of the Messiah; the Rev. John H. Cabot of the Church of the Advent, took the service at All Saints', Ashmont, now without a rector since the death of the Rev. Charles Mockridge; and Rev. W. A. Mitchell, also of the Church of the Advent, had the service at the Church of St. Augustine and St. Martin (a negro congregation). Both Trinity and Emmanuel churches had large congregations. At the former Dr. Mann preached and at the latter Dr. Worcester occupied the pulpit.

AN INTERESTING innovation at St. Thomas' Church, Taunton, is the class for the study of social questions lately formed with the Rev. Malcolm S. Taylor as the leader. The vital questions of the day are discussed, and the club promises to be a valuable adjunct to the parish activities.

THE THIRTY-FOURTH anniversary of St. Paul's Church, Peabody, has lately been observed. At the special service commemorating the anniversary of a former rector, the Rev. George Walker preached the sermon. The parish is looking forward with interest to the possession of a rectory ere long.

ARCHDEACON BARCOCK, owing to the press of diocesan duties, has been obliged to remove into Boston from Cambridge, where he has resided for a long time.

ANNOUNCEMENT is made that the priest

selected to succeed the Rev. Samuel S. Drury as head of St. Stephen's Church, Boston, will be the Rev. Frederic C. Lauderburn, who a few years ago was located at one of the parishes in Dorchester. Lately Mr. Lauderburn has been in New York.

THE Rev. E. J. V. HUGINN, rector of St. John's Church, Beverly, is rapidly recovering from an attack of pneumonia, with which he has been ill for several weeks.

#### MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.  
Observance of Good Friday and Easter Day.

NEVER BEFORE in the history of Detroit have Good Friday and Easter Day been so universally observed. A feature of Good Friday was the holding of the Three Hours' service in almost all the churches, with large congregations. There was also at least a recognition of Good Friday in the evening by many Protestant congregations. This may have been the result of the interdenominational services held at noon every day in

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Lent at the opera house. Bishop Williams himself spoke on Good Friday at the opera house to a large audience. Packed congregations at all the Easter Day services were the rule. Bishop Rowe took the confirmations on Monday and Tuesday evenings in Holy Week for Bishop Williams, who was ill.

#### MILWAUKEE.

W. W. WEBB, D.D., Bishop.

**Easter Day in the Various Churches—Death of Norman L. Burdick—Successful Noon-day Services in the See City.**

VERY LARGE congregations were the rule at all the city churches on Easter Day. The capacity of All Saints' Cathedral was overtaxed. In spite of chairs placed in the aisle many were turned away at the High Celebration, and the congregation was almost as large at the Solemn Evensong. The various services during Holy Week were well attended, commencing with a crowded congregation on Palm Sunday, the attendance at the Three Hours' service being especially good. The Easter offering was about the same as that of last year, but the offering of the Sunday school was much larger than any heretofore, the school itself having twice as many scholars as a year ago. The number of communions made at the four celebrations also shows a phenomenal increase.—AN OVERFLOWING congregation greeted the Rev. Frederick Edwards, the rector of St. James' Church, who has returned after an absence of several months completely restored to health. The Holy Communion at 7 o'clock was very largely attended and at 9 there was a Eucharist especially for the children.—THE ATTENDANCE at St. Mark's Church was exceptionally large, the edifice proving entirely inadequate for the accommodation of the worshippers at the two celebrations, and the number of communions made was in proportion. This was the first Easter since the advent of the Rev. G. H. Hills as rector of the parish, and the church edifice is now too small for the rapidly growing congregations. The Easter collection (\$1,000) will be placed in the fund being raised for the erection of a new church.—ST. PAUL'S Church had crowded congregations at all the services. The sermon at the midday celebration was preached by the Rev. Dr. John Henry Hopkins, secretary of the Fifth Missionary Department.

AT TRINITY CHURCH, Wauwatosa, the Easter offering was \$140, and the number of Communions made was 55, both being the largest in the history of this rural parish, which is making commendable progress under the rectorship of the Rev. Carlos E. Jones.

THIRTY-ONE YEARS a vestryman of St. James' Church, Milwaukee, was a record ended by the death on Thursday evening, March 24th, of Norman L. Burdick at the age of 74 years. He had submitted to an operation but was believed to be making good progress when the end came. He is survived by his widow, a son, and two daughters. The funeral service was conducted on Monday by Bishop Webb, assisted by the Rev. Frederick Edwards, rector of St. James' Church.

THE NOONDAY meetings, which were held during Passion Week and Holy Week at the Shubert Theater, Milwaukee, were brought to a close on Easter Even with an address by the Rev. Frederick Edwards, rector of St. James' Church of that city, with a large attendance. The wisdom of holding these services this Lent in the theater instead of a hall has been more than justified. The congregations have been increasingly large, and the most successful ever held in the See city. The other speakers during Holy Week were the Rev. L. P. McDonald of Chicago, the Rev. Dr. Larrabee, Dean of Nashotah House,

the Rev. W. C. DeWitt, dean of the Western Theological Seminary, Chicago; the Rev. George C. Stewart of Evanston, Ill., and the Rev. George Heathcote Hills of Milwaukee, in the order given.

#### NEWARK.

EDWIN S. LINES, D.D., Bishop.  
Death of Rear-Admiral Entwistle.

AFTER AN illness of five weeks, Rear-Admiral James Entwistle, U. S. N., died at his home, 320 Broadway, Paterson, N. J., Wednesday morning, March 23d. He is survived by one sister. The funeral was conducted by the Rev. D. Stuart Hamilton, rector of St. Paul's Church. The admiral was born in Paterson, July 8, 1837. He served in a New York regiment of infantry and later in the U. S. Navy during the Civil War, and was in the boiler-room of the *Monitor* during the furious engagement with the *Merrimac* in Hampton Roads. As chief engineer of the fleet on Admiral Dewey's flagship *Olympia*, he took part in the battle of Manila Bay on May 1, 1898. On being detached from the *Olympia* he arrived home in April, 1899, was placed on the retired list of officers and was promoted to be rear-admiral in February, 1901.

#### OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.  
Easter at St. Mark's, Seattle.

THIS EASTER was by far the best that the parishes of Seattle have ever experienced, both in offerings and the number of communicants. At the three celebrations of the Holy Eucharist at St. Mark's, there were 700 communions made, with offerings of \$5,000, and more coming in. The Sunday school gave \$157 for missions.

#### WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop  
Good Friday Desecration at Oakfield.

THROUGH the efforts of the Rev. Curtis C. Gove, rector of St. Michael's Church, Oakfield, an attempt was made to avert the desecration by a public dance of the evening of Good Friday. Besides making a public protestation he secured the signatures of the local Roman Catholic priest and all the Prot-

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estant ministers to a remonstrance which was presented to the managers of the proposed dance.

### CANADA.

#### Many Items of Diocesan and Parochial News from the Dominion.

##### Diocese of Montreal.

THE DAILY services during Holy Week were well attended. Morning and evening services were held on Good Friday in all the city churches and in the Church of St. John the Evangelist, the Three Hours' service, beginning at noon, was held in addition. For the first time in Montreal Gaul's "Passion" was rendered by the choir of St. George's Church at Evensong on Good Friday.

##### Diocese of Niagara.

THE NEW curate for St. George's Church, Guelph, the Rev. C. A. Sparling, at present rector of Palmerston, will begin his work at St. George's, May 1st.—The Boy Scout movement is finding favor in several of the parishes, in connection with the Sunday schools. Patrols were formed in March in the Sunday schools of St. John the Evangelist and of St. Peter's, Hamilton.—THERE was a good attendance at the quarterly meeting of the Standing Committee of the Synod, which met at Hamilton March 16th. The diocese has raised more than its apportionment for the General Missionary Society, \$7,812 being the sum asked for and over \$8,000 has been given. The next meeting of the committee will take place May 17th.

##### Diocese of Calgary.

A NEW church in the parish of St. Augustine, Lethbridge, is needed, and it is intended to build one, if possible, costing with the rectory, \$100,000. Steps have been taken to raise the money. It is expected that the new church will seat 800 people.

##### Diocese of Toronto.

THE RECTOR of St. Clement's Church, Eglinton, the Rev. T. W. Powell, has been offered the position of president of King's College, Windsor, N. S., vacant by the death of the Rev. C. J. Boulden, D.C.L., last December. Canon Powell is to make his decision known at Easter.—A BEAUTIFUL festal altar frontal, the gift of the Sisters of St. John, was dedicated to the service of God by Archdeacon Warren in St. David's mission church, March 23d. A number of other articles of church furnishing from members of the congregation were dedicated at the same time.

##### Diocese of Ottawa.

BISHOP THORNLOE of Algoma will be the special preacher at the annual meeting of the diocesan Woman's Auxiliary, to be held in Lauder Hall, Ottawa, from May 17th to May 20th. The Auxiliary thank-offering this year will be given to the endowment fund of the Yukon diocese.

##### Diocese of Caledonia.

THE NORTHERN part of the diocese is developing so rapidly that Bishop Duvernét hopes to open several new missions shortly. Stewart, the new mining town at the head of the Portland canal, will have, it is believed, a population of 3,000 by the summer. The Bishop has appointed the Rev. W. E. Colleson to do pioneer work there. Mr. Colleson has just returned from his mission work among the Haida Indians on Queen Charlotte Island, where he has been at work for over nine years.

##### Diocese of Athabasca.

BISHOP HOLMES in a recent report speaks of the great need of the means to open new missions in his diocese, where new settlers are continually pouring in. He says "It is difficult to decide as to which is the more pressing need, churches and missionaries, or

hospitals and nurses." It seems likely that a large settlement will grow up near Fort McMurray, if the reports about the oil-fields in that vicinity prove correct. The Bishop points out that now is the time to acquire land for church buildings. Now for a comparatively small sum land may be obtained which in a few years' time would provide an income which would suffice to build hundreds of churches for the worship and glory of Almighty God.

THERE IS a certain fish known as the blow-fish or toad fish. It has no particular value unless it be to cultivate the patience of the fisherman, for commonly it seizes the bait intended for its betters. It is an unattractive fish, with a great mouth and a mottled, wrinkled body that looks like worn-out leather; but turn it over and tickle it a little and the flabby creature will puff up until it is swollen to the appearance of a globe. Did you never meet people like that? Upon occasion, with only a slight stimulus, they swell up until they bear the semblance of greatness and beauty, but there's nothing substantial about it; it's all air. A little flattery, a little tickling of vanity, and they "swell with pride," as we say. So they do; but pride is about as unsubstantial a thing as that which puffs up the blow-fish. Our business is to grow, not to swell; to be built up in Christ, not to be puffed up with pride. In this connection, it is well to remember St. Paul's words, "Knowledge puffeth up, but love buildeth up."—Selected.

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## The Magazines

WITH THE issue of March 31st will be closed the first year of the *Survey* under that name, the former designation having been the somewhat cumbersome one of *Charities and the Commons*. This magazine is one that should be in the hands of every man who is a lover of his country. Without being vapid or sensational, it presents remedies for warped social conditions that appeal to every thinker. Its contributors number many of the ablest sociological authorities, and its fearlessness, its practicability, and its pooling of experience of those who live close to the facts of life cannot fail to appeal to every man and woman. At the end of the publication year a statement of plans for the future and a report will be sent to each subscriber—something, so far as is known, that no other magazine has ever done, and which goes far to emphasize the coöperative nature of the *Survey*.

THE QUESTION of the responsibility of trustees and directors of corporations is one that has often been discussed legally. Professor Hibben of Princeton, an eminent psychologist, has in the April *Scribner's* a logical discussion of many vague points with special application to present conditions. The title is "On Responsibility." In Richard Hoffman's "Musical Recollections" is an account by E. C. Benedict, the banker, of how as a small boy he succeeded in hearing Jenny Lind sing by acting as a programme boy. A selection of some of the notable portrait paintings of Carroll Beckwith are reproduced in this issue, with a sketch of his career. No. 7 of the series by Theodore Roosevelt (African Game Trails), entitled "Hunting in the Sotig," is illustrated from photographs by his son, Kermit, and other members of the expedition.

THE SUBJECT of "Prayer Book Revision," which is now a burning question in English Church circles, is treated by the Rev. S. C. Lowry in the *Westminster Review* for March. The vestments question, the Athanasian Creed, and ways and means of shortening the services are discussed, many of the recommendations as to the latter being on the lines of the American Prayer Book. "Can a Catholic be a Socialist?" by P. Dougan, is answered in the negative. By "Catholic" the writer evidently means Roman Catholic. There are several excellent articles other than those mentioned, most of them relating to British political and social conditions.

THE APRIL number of *Everybody's* contains the usual grist of sociological articles, good short stories, and miscellaneous matter, with not a dry line in the entire magazine. Among the most notable articles are "Sanity and Democracy for American Cities," by Charles E. Russell, a description of the progress of the commission form of government for cities and how it has worked out in practice; "The Queen's Conquest," a story by Seumas MacManus; and the seventh instalment of "The Beast and the Jungle," by Judge Ben Lindsey, which tells of the buying of a senatorship and of how the "Church element" was made a catpaw. The brand of "chestnuts" shaken from the "Spreading Chestnut Tree" in this issue is decidedly below the average in both age and flavor.

A FEATURE of the April *Outlook* that will appeal especially to Churchmen is a beautiful poetic tribute to the Rt. Rev. William Hobart Hare, D.D., late Missionary Bishop of South Dakota, written by Elaine Goodale Eastman. Among the other contents are "Conquering a Nation with Bread," by Frederic C. Howe; "Spirits—or Telepathy?" by H. Addington Bruce; "The Water Savers," by Walter V. Woelke; "Following the Fur Trail," by Arthur Heming; "Docentry: a

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# SAPOLIO

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New Profession," by Mary Bronson Hartt; "Jan, the Polish Miner," by Walter E. Weyl; and an article on "The Ethical Teachings of Jesus," by Lyman Abbott.

### THE MISSIONARY OBLIGATION.

A CHRISTIAN who is not really in heart and will a missionary is not a Christian at all. Missionary effort is not a specialty of a few Christians, though, like every other part of Christian life, it has its special organs. It is an essential, never to be forgotten, part of all true Christian living, and thinking, and praying. The missionary obligation of the Church depends, no doubt, chiefly on the command of Christ, "Go ye and make disciples of all the nations." But it is made intelligible when we realize that Christianity is really a catholic religion, and that only in proportion as its catholicity becomes a reality is its true power and richness exhibited. Each new race which is introduced into the Church not only itself receives the blessings of our religion, but reacts upon it to bring out new and unsuspected aspects and beauties of its truth and influence. It has been so when Greeks, and Latins, and Teutons, and Celts, and Slavs have each in turn been brought into the growing circle of believers. How impoverished was the exhibition of Christianity which the Jewish Christians were capable of giving by themselves! How much of the treasures of wisdom and power which lie hid in Christ awaited the Greek intellect, and the Roman spirit of government, and the Teutonic individuality, and the temper and character of the Celts and the Slav, before they could leap into light! And can we doubt that now again not only would Indians, and Japanese, and Africans, and Chinamen be the better for Christianity, but that Christianity would be unspeakably also the richer for their adhesion—for the gifts

which the subtlety of India and the grace of Japan, and the silent patience of China are capable of bringing into the city of God.—*Bishop Gore.*

TO-DAY the Russian flag flies over a sixth of the land surface of the globe, not parceled out in oversea possessions, as is the British Empire, but one unbroken, far-flung land, stretching from the Euxine straight away to the shores of the Western Ocean, from the Hindoo-Kush and the hills of Persia to the borders of Arctic night. And still she is without an outlet to the warm water. As Ponce de Leon sought for the waters of everlasting youth, so Russia seeks for the gleam of the open sea. What was necessary in the time of Peter has become imperative in the time of Nicholas. Imagine, if you can, a nation two and a half times the size of these United States with no single mile of ice-free seaboard, and with no single outlet to the world's markets. An ice-free seaboard and an outlet to the markets of the world: In the light of these two national aspirations can be read the policy of the Muscovite.—*Everybody's.*

THOUGH we can never pay the debt we owe to God, yet we should diligently remember our obligations, and as we have opportunity, manifest our gratitude. A child can never pay the debt he owes to his mother. It shows some right-mindedness for him candidly to say so, and do his best to requite her. A fit mode of expressing our thanks to God is by solemn acts of worship, secret, social, and public. The closet will be the first place where the heart will delight in pouring forth its lively joys; thence the feeling extends to the family altar; and thence again it will proceed to the sanctuary of the Most High.—*The Lutheran.*

THE Church in this country holds the key to Christian unity. She is the only Church large enough to admit all orthodox Christians within her fold. She is the most Catholic-minded and Catholic-hearted Church in the world. The English Church is still hampered by state affiliations, but the Episcopal Church, with its wise conservatism, keeps out of politics. She has the undoubted Apostolic Succession. She holds the Scriptural institutions—no more, no less. She administers valid and unmutated sacraments. She speaks out boldly and clearly on the great social evils of the day. Her Prayer Book is more or less used by every denomination. Her marriage and burial services are conceded by intelligent "outsiders" to be the most beautiful services of their kind in the world. The Church is no longer sneered at, but, on the contrary, is respected and welcomed in every community. Let us magnify the dear Church to which we belong by the consistency of our lives and the earnestness of our devotion to her principles.—*Church Bells.*

THE PASTOR of the First Presbyterian church in Savannah was complimented by one of his elders on the beauty of his public prayers. "Oh," replied he, "I am indebted to the Episcopal Prayer Book." "What?" exclaimed the elder, "are you going to be an Episcopalian!" Annoyed at the remark, he resolved to preach a sermon showing the scriptural character of Presbyterian polity. He began to prepare his arguments. The more he studied, the more apparent it became that the system in which he had been trained had not a foot to stand on. He became a candidate for orders, was ordained in Augusta in 1843. Ten years later he went to the Pacific Slope, the first Missionary Bishop of Oregon and Washington—Thomas Fielding Scott.—*Selected.*

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